

RECREATIONAL LEADERSHIP FOR CHURCH AND COMMUNITY

BY
WARREN T. POWELL

TRAINING COURSES FOR LEADERSHIP

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TRAINING COURSES FOR LEADERSHIP

Recreational Leadership for Church and Community

By
WARREN T. POWELL

Approved by the Committee on Curriculum
of the Board of Sunday Schools of the
Methodist Episcopal Church

Produced under the cooperation of the Board of
Sunday Schools and the Institute Department
of the Epworth League



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INTRODUCTION

IN preparing this volume the author has purposely avoided writing from an academic point of view. The needs of church workers, Epworth League and church-school officers and teachers, have been constantly in mind. In thousands of communities to-day the problems of recreation are not adequately nor desirably met by existing recreational and amusement agencies. Outside of the schools, and even in many schools, there is little or no intelligent direction for one of the most vital expressions of all ages of life.

As a result of the prevalence of undesirable and unwholesome conditions thousands of churches have found it necessary to enter the field of recreation and minister to the physical and social interests as well as religious needs. The Methodist Episcopal Church at its General Conference in 1920 recommended the appointment of a director of social and recreational life in the local church to direct and organize the recreational activities that churches have to provide in the average rural and city community.

Since the Board of Epworth League and the Board of Sunday Schools are concerned with boys and girls and young people and constantly have to face recreational problems, these two organizations jointly suggested this volume. Many young people are being called upon to fill positions of recreational leadership in the local churches. In addition to these young people there are many adults who are working with problems of church and community recreation. There is little in the field of recreational literature to guide church directors of social and recreational life.

The following chapters are intended to help leaders of play and leisure-time activities by doing three things: first, to present in a workable and practical manner the principles and moral and educational values of play life; secondly, to show how an all-year program is constructed for church and parish; thirdly, to guide leaders to the rich variety of sources of materials adaptable to church pur-

poses. There is already an abundant field of materials, but many do not know where to find suggestions for social, physical, and mental activities.

The writer wishes to express his deep conviction that churches as a general rule have only played with play or else ignored the persistent and difficult problems of recreation. All the different agencies working with recreation to-day are very inadequate. City governments, schools, community organizations, Boy Scouts, Camp Fire Girls, Young Men's and Young Women's Christian Associations, and numerous other organizations, fine as their work is, are not offering the great mass of our population a constructive leisure-time program. There is a distinct need in most of our communities for more and better trained leadership. When all our churches seriously attack the recreational problems in every community where one or more churches exist, we shall have better conditions and also better young people. Many undesirable conditions now exist because churches have too long ignored the moral and spiritual values of clean play.

It is impossible to express in a few words the indebtedness of the author to many workers in the recreational field. There are a few to whom the author particularly should express his sincere gratitude for wise counsel and suggestions in the preparation of this book. These persons are James V. Thompson of the Board of Sunday Schools; Dr. Wade Crawford Barclay, Associate Editor of Sunday School Publications; Dr. W. E. J. Gratz, and Miss Nellie Day of the Epworth League.

WARREN T. POWELL.

CHAPTER I

PRESENT-DAY CONDITIONS AND THE CHURCH

A PEOPLE'S play is the barometer of their civilization. Taine, the English critic, has said you can know a people by their literature. An old proverb expresses a similar thought. "Tell me a man's companions, and I'll tell you what he is." No doubt there is much truth in both statements. But play, more than literature and more than companions, expresses the inner desires and the moral standards of a people. While a literature may express certain national and racial ideals it may not be utilized, or even known, to the masses of people. Play, more than literature, is a universal expression of every class and every age group. While companions, more often than not, do express choices of character, frequently they are determined by economic and social conditions. Play, more than companions, expresses our spontaneous desires and free choices because it is the spontaneous expression of inner desires. According to Dr. Luther Gulick play is and should be "the pursuit of the ideal." I repeat, play is the index of a people's civilization.

Play and morals.—Water does not rise higher than its source; neither do the morals of a people or nation rise higher than the standards of the people's play. While Rome was being amused by the persecution of the Christians and the brutal gladiatorial combats, her moral fiber was rapidly deteriorating. While the Council of Blood was persecuting human life in the Netherlands, bullfighting was an obsession in Spain. As long as Spartan youths followed the discipline of Lycurgus their cities were inviolate.

Play and national ideals.—Sports express the ideals of a people. It would be possible to write much of Grecian history from a knowledge of its play. As long as her philosophy and gymnastic exercises developed a strong mind in a strong body, Greece contributed to the world's

art. The statues of her athletes remain models of physical perfection to-day. Plato, one of her greatest philosophers and one of the greatest minds of all ages, said, "Every well-constituted republic ought to be offering prizes to the conquerors and encourage all such exercise as tends to increase the strength and agility of the body." In this day of playgrounds and athletics that sounds much like a modern, not someone who was writing four centuries before Christ. Rome pushed out her territorial horizons as long as her youths were trained to endure long marches. The tournaments of the Middle Ages were manifestations of both an adventurous and an idealistic spirit, finding its largest expression in the crusades. The Children's Crusade was an imitation of their parents' idealism.

Play life expresses characteristics of national needs and activity. Boxing and wrestling are possibly among the most ancient of sports. They were natural in an age of personal combat. These forms of sport were popular in Rome through its wars. In the recent war, when our nation resorted to arms, boxing and wrestling became a feature of army life, and both have since enjoyed unusual popularity. When missile throwing became a means of attack in the Italian city, the youth made an art of stone throwing. The English encouraged archery when the bow and arrow were a means of attack and defense.

Play may improve the morals of a people. Much of the American and English initiative on the battlefields of France was developed on football and cricket fields. In the American army millions were spent for baseball, bats, footballs, and other athletic equipment. One welfare organization sent twenty-five thousand baseballs and fifteen thousand bats to France before one half of our men had arrived. To improve and maintain army morale our government spent millions for play. The aggressiveness learned on athletic fields was displayed at Saint Mihiel and Château-Thierry.

Our belief in play.—The present extent of play in America shows that we believe in play. Americans have no well-defined philosophy of play. We have not yet discovered all its values. We have not fully evaluated our play programs. We may not know just yet where we are

going with our play life. But one thing is certain—we are “on our way.” All ages and all classes are now playing. Not many years ago many of our middle-aged men had no sports; now it is quite common to see hundreds of business men in gymnasiums, on golf courses, tennis courts, and in some other form of athletic activity. America no longer thinks of play as a child’s expression; it has become a very vital part of the national life for all ages.

American baseball.—America has contributed to the play life of the world. Our soldiers taught the allied armies the dependence of morale on play. In doing so we taught Europeans the great American game—baseball. Long before our country ever thought of a World War in Europe, our missionaries, social workers, business men, and teachers carried baseball to Asia and Africa. The great American game, one of the most complicated and highly organized of all games, has become one of the great games of the world. The Japanese have become enthusiastic supporters of the game in their schools and colleges. The great intercollegiate contests in Japan are not over a native creation but over American baseball. Her best collegiate baseball teams have come to our shores and have played successfully many of our leading universities. Japan has invited representative collegiate teams of America to visit her colleges. It was the conclusion of the writer after witnessing a series of games played at Waseda University, Tokyo, that our two countries might come to understand each other more easily through play than through diplomacy. When peoples play together they come to understand one another.

The organized playground.—America has also contributed the organized playground to the world of recreation. The rapid growth of cities revealed the fact that people did not know how to live in our congested cities. The death rate was alarmingly high. Modern machinery caught the nations unprepared for city life. Before the entrance of the factory we were rural and agricultural. We knew more about living in the open. We had to learn how to live in the city, how to secure proper sanitary conditions, how to preserve the health of our children, how to provide pure milk, water, and food, how to have plenty of fresh air,

how to devise methods of exercise to keep the physical body virile in absence of the hardy work in the open. During this learning process our city death rates were higher than those in the country, especially for children. To be a baby was the most dangerous of occupations. The weaker ones died.

To-day that condition has been reversed. We now know better how to live in the city than in the country. Army health records revealed the fact that the city and town were sending out better physical specimens than the country. A recent survey of city and rural life in New York has discovered that since 1910 the city death rate has been lower than the rural death rate. The same survey showed that there is now a higher percentage of children's ailments in the country than in the city. In this costly process of learning how to live in our modern municipalities we discovered the value of play and the organized playgrounds. To-day the playground has become a part of modern city life. The public parks that used to display "Keep-off-the-Grass" signs have now taken down their signs and opened their grounds for the people's play. The playground taught us it is better to grow healthy children than the best specimens of grass. Cities now put millions into playgrounds. We have learned our lesson at great expense.

Other contributions to the play life of the world have been made by America, but these two are distinctive and outstanding. What good these have done for the life of children and young people of the world it is impossible to estimate. These contributions are only a few of the many manifestations of the extent and belief of America in play.

Extensive participation in play.—In addition to baseball and the playground America has an innumerable variety of major and minor sports. Baseball has become highly professionalized and commercialized. During one series of nine games the attendance ran into hundreds of thousands. In 1921 a single football game between Yale and Princeton drew a crowd of eighty thousand. Several of our large universities are now building athletic stadiums that will cost one half to two and one half millions of dollars. Every summer there are millions of boys and men

who play baseball, using every available park, field, vacant lot, and back yard. With the growing popularity of indoor baseball and playground ball an increasing number of girls and women are participating in the benefits of baseball. In the fall almost every high school and college in the country has its football team. During the winter basketball, indoor baseball, and volleyball claim the interest of boys and girls, men and women, in schools or in industry, in all sections. Throughout the entire year the "movies," theaters, dance halls, pool rooms, amusement parks, and skating rinks daily claim their millions of participants. It is estimated that fifteen million persons attend the "movies" daily. Within an incredibly brief span of years the motion-picture business has become one of the chief industries of our country. The annual receipts of the motion-picture houses is approximately one billion of dollars. Four million people play pool daily. Chicago alone has more than two thousand commercialized pool halls. The dance halls add still other millions to the hosts in pursuit of recreation. It is claimed that during a year in New York city four to five million young people between fifteen and thirty years of age attend the public dance halls.

In addition to these sports and amusements there are many other forms of recreational activities that are followed by thousands or millions of devotees. These activities are such as boxing, wrestling, horse-racing, auto-racing, track athletics, motoring, a wide variety of gymnasium events, golf, tennis, bowling, skating and other winter sports, swimming and other aquatic events, camping, dramatics, church and social centers, community festivals, pageants, and circuses. This list is by no means complete or exhaustive. It is sufficient to indicate the extent of play in America and to prove conclusively that this play life is molding American character.

The church's problem.—The church must frankly and fairly face these questions: Who molds the recreational standards that will make or mar our youth? What is the character of the agencies that are sowing standards through their activities? No church can longer ignore the problem of recreation in our city life. Neither can any church maintain a negative attitude and at the same time expect

to minister to the whole life the whole time. *Play is an expression of all life.* The church has too long looked with doubt upon this problem. Now that we are discovering the values of play we find that the play life is largely controlled and directed by agencies outside of the church. We have discovered the calamity that generally follows such leadership. The increase of much juvenile crime and delinquency can be attributed largely to the exploitation of youth by agencies that commercialize God-given instincts for play and social enjoyment.

Dangers in recreation.—What are some of the dangers involved in the present recreational system in America and other countries?

The first of these dangers is commercialism. Whenever that factor enters, wholesome play life is threatened with exploitation of the people's play for profit. Money, and not play values, determines standards and the character of recreation. Gold, not goals of recreation, molds personality. Commercialism eliminates much wholesome amateur play. It tends to suppress originality. It reduces the number of participants while increasing the number of spectators. *America cannot afford to take its play by proxy.* When we hire others to take our exercise for us we may bid farewell to the ruggedness and virility of American manhood and womanhood. Since commercialism has a primary interest in money, gambling naturally develops. The recent scandals of commercialized baseball were not to be unexpected. When play becomes so highly commercialized as in major-league baseball and the world-championship series, we may expect gamblers to buy players, as occurred in 1919.

A second danger is professionalism. It tends to train a few specialists over against the many. Some may say that is true of college athletics. Quite true, but colleges have realized the mistake of training a few and now are developing systems that provide for the largest number of participants in intramural athletics. One State university now has more than four thousand of its students participating in some athletic activity. Professionalism often discourages the amateur. It tends to create a habit of being amused by others rather than amusing ourselves. It

creates "gallery gods," not participants. Individual initiative and amateurism are discouraged.

Out of commercialism and professionalism a third danger frequently results—immorality. It should be said, out of a sense of fairness to many commercial and professional men, that there is much that is clean and wholesome. No agency at all concerned with the well-being of our youth, however, can afford to be blind to facts. An investigation by the Juvenile Protective Association of Chicago of more than four hundred pool rooms discovered that one half of them were violating some laws. The "movies" too frequently show films that ridicule or satirize family relations and resort to the use of the gun for solutions, thus portraying our lowest life. After seeing one feature film a spectator said, "I do not want to be dragged through the rat holes of civilization to be entertained."

In a survey of 388 films in 1920 only 35 were found to be without objectionable features. The following features were found:¹

1. Married intrigue or unfaithfulness.....	117
2. Divorce	38
3. Immodest dress.....	172
4. Social or individual drinking.....	140
5. Indecent cabaret dancing.....	97
6. Interior of houses of ill fame, gambling halls, etc.	124
7. Undue freedom of contact between sexes.....	192
8. Smoking by girls and women.....	82
9. Realistic struggle of girl or woman to defend honor	113
10. Tense, nerve-racking situations.....	223

This survey, although limited in scope, convincingly displays the frequency with which films dramatize undesirable and immoral social conditions.

Surveys of some of our large cities reveal the fact that some commercialized and professionalized amusements breed immorality. In Chicago and Philadelphia it has been proved that many public dance halls, cheap theaters, and other amusement centers are surrounded by vicious dangers and are breeding places of vice. In the Kansas City Survey of Commercial Recreation, Fred F. McClure presents a significant chart. "After noting the maturity and impressionability of the attendants at various kinds

¹ *The Moving Picture and the Church*, Kennedy.

of commercial amusements and listing carefully the objectionable features of each kind the following rating of the different kinds of amusements in proportion to their moral worth is submitted as representing an opinion based on very careful study."¹ To make this study more emphatic the per cent considered to be undesirable is listed:

Motion-picture shows.....	21%	bad
Theaters	28%	"
Dance halls.....	77%	"
River-excursion boats.....	93%	"
Pool halls.....	54%	"
Skating rinks.....	26%	"
Penny arcades.....	62%	"
Shows—men only.....	100%	"
Shooting galleries.....	16%	"
Bowling alleys.....	23%	"
Amusement parks.....	29%	"
Total: bad, 32%; wholesome, 68%; the former costing people \$1,923,211.		

The attitude of the church.—In closing this chapter we should ask, "What is the attitude of the church toward the people's play?" The superficial critic will say it has been one of negation and suppression. Historically there is a certain element of truth in such a conclusion. In all justice, however, an examination of the historical attitude discloses that the attitude of the church has been determined by the moral welfare of Christians. It should be remembered that in its early history Christianity had some of its first conflicts with the pagan world in the Roman arenas, the playgrounds of Rome. For the amusement of the people Christians were persecuted and burned. Can it be a matter of surprise to anyone that an attitude of opposition should develop?

Later in Puritan England the excesses again caused a suppression of the people's amusements. Because of these undesirable expressions it has often happened that only vicious and undesirable persons have undertaken the management of amusement agencies. Until comparatively recent years our people have done little or nothing to make recreation what it ought to be. The weakness of this historical attitude was that it made no distinction between the

¹*Christianity and Amusements*, Edwards. Association Press, publishers.

good and the bad in play. All forms received condemnation. But through this attitude there should be seen the attempt of the church to conserve its standards and the welfare of its adherents. The price of clean, wholesome play is eternal vigilance.

To-day there is an apparent change of attitude. Instead of opposing and suppressing play life churches are promoting and directing recreational activity. Instead of a negative attitude a constructive point of view has been adopted. This modern position is due to several reasons. *First, there is the ever-expanding conception of the ministry of the church.* To-day many churches think of their task as a ministry to the total life—physical, social, mental, and religious. Any church that undertakes a whole-life program must include in its plans the play life of the parish to which it ministers. All this is based on the conception that religion is not a segment of life but relates to and affects all phases of life. *Secondly, the church has discovered the values of play for the social, physical, mental, and moral life.* The socializing influence of play inculcates the spirit of cooperation and team play. Any process making such contribution to life could not be ignored by the modern church. *Thirdly, it has been increasingly evident that the church is a community influence.* As such it becomes an obligation not only to protect the community from vicious agencies and influences controlling recreation, but also to educate the community to proper standards and to promote wholesome play activities. This attitude may be said to be similar to the historical attitude in that it is interested in the well-being of the individual through the utilization of wholesome play.

The Methodist Episcopal Church at its General Conference in 1920 definitely accepted recreation as one of its means of ministry and service:

While we are aware that improper amusements are a "fruitful source of spiritual decline" we also believe that the social and recreational instinct is God-given and, if properly guided, will strengthen rather than injure the spiritual life. The church must no longer allow her youth to "go into near-by villages and buy themselves the victuals of social life" but, rather, should say, "Sit down and eat" of the clean, wholesome things provided by the church, which seeks to build a social

and recreational life that is spiritual and a spiritual life that is social and recreational.¹

Methods for church action.—Now that the church has taken its place among recreational agencies, leaders of recreation will ask, "What are some of the methods by which the church can influence the play life of its members or parish or community?" There are two general methods: (1) through its own church program; (2) through public opinion and community cooperation.

Through its own program the church will undertake the education of its own constituency on desirable play standards and an organized recreational program that includes activities for the physical, mental, and social life.

Through public opinion and community cooperation any recreational leader in a church should undertake, with others, the education of the public to desirable community standards; the enforcement of all laws, both State and local, designed to conserve community morality; the enactment of better laws, if necessary, to protect adequately the community from vicious and undesirable agencies; cooperation with other churches and agencies to provide a censor to eliminate offensive plays, "movies," or other activities; suppression of any evils in the amusement life; cooperation to foster good plays and "movies," to promote clean athletics, to open up parks and playgrounds, to stimulate outdoor athletics, and to promote pageants and festivals.

These methods of procedure will be discussed in the following chapters.

FOR PROBLEM DISCUSSION

1. To what extent is commercial management necessary?
2. What are the effects of professionalism in your community?
3. Do immoral amusements grow out of commercial exploitation or popular demand?
4. What do you understand by immoral amusements?
5. How can the church influence recreation in your community?

¹*Doctrines and Discipline of the Methodist Episcopal Church, 1920, ¶ 69, page 63.*

6. Has the church improved recreational conditions?
7. What recreation should your church provide which it does not already carry out?

FOR FURTHER READING

A Philosophy of Play, Gulick.

Christianity and Amusements, Edwards.

Recreation and the Church, Gates.

CHAPTER II

EDUCATIONAL AND MORAL VALUES OF PLAY

WALTER CAMP, one of the directors of athletics at Yale University, a teacher of games, a successful business man, and a dean of clean sportsmanship in America, in discussing blunders in life finds their explanation in the rules and practices of sports:

Studying the game of life or sport, it becomes clear that these mistakes are all very much alike. The football quarterback makes the same blunders in generalship that wreck armies, and the politician goes into retirement because he, as it were, has muffed some long fly or lost it in the sun. It was no idle quip when Wellington declared that Waterloo had been won on the cricket fields of England, and it is no less true that American sports to-day are breeding American victories for the future through the training in judgment and the avoidance of blunders which they give.¹

Lack of knowledge.—In this present day all thoughtful persons recognize the place of play in our life. It may be truthfully said, however, that not many have studied the theories of play, the values of play, and in what direction we are going with all our recreational life. In many church programs play is used simply as a means to keep boys and girls busy. It is what is sometimes called "busy work." Such a plan does have some value. It is worth while just to give boys and girls a chance to play. If we should take away their play, then their natural play instinct might express itself in antisocial ways. The records of any juvenile court will verify this statement.

If the church is to do more than use play simply to give something to do, to keep young people busy, then at least our leaders must know something of the theories of play. They must have a working definition of play and some definite conceptions of its educational and moral values. Such a knowledge is required for a modern constructive program. Too many of our programs have been plans

¹*Collier's Weekly*, April 15, 1922.

without any definite aim. We should ask the question about all recreation: Do we know where we are going or are we simply "on our way"? Otherwise, we may be conducting recreation only because "everybody is doing it." We must know the purposes and values of play in order to use it intelligently.

Theories of play.—In a volume of this nature it is impossible to give any extended treatment of the different theories of play. A brief statement, however, would seem to be required. The principal theories of play are:

1. *The Schiller-Spencer theory, sometimes called the surplus-energy theory.*—According to this the play activities are those which are not essentially requisite to life processes, but are due to an inner need of using those bodily organs which are overrested and underworked. The overrest and underwork result in a surplus of energy, which expresses itself in play activity. In other words, play is the expression of a surplus of energy. It is needless to add that this is not a satisfactory theory but represents a development in the study and theory of play life. It does not explain the play of children, whose whole life is largely occupied with play, and who continue to play after all surplus energy is exhausted.

2. *The recapitulation theory.*—This theory is so named because it attempts to explain play as a recapitulation of the primitive man's experience. It shows a resemblance between the play life of children and the pursuit and customs of early man. Play forms and expressions are the result of heredity. There is the "savage stage," expressed in hunting and games like hide-and-seek. The "pastoral stage" is expressed in construction, gardens, dolls, etc. The "nomad stage" finds expression in adventure, running away; and competition. The "tribal stage" of development is portrayed by team games. G. Stanley Hall, Professor William James, and others have pointed out this resemblance. This theory does not explain the resemblance; it only points out an interesting fact. While not an adequate explanation of play life it is of interest to the one who desires to understand play problems.

3. *The practice theory.*—Groos has developed what is sometimes called the practice theory. Children's instincts

mature before they are required to meet the demands of life. This means that the play of children grows out of a process of natural selection for the usefulness of certain forms of activities. Play forms become the practice and preparation for life. The little kitten may be seen pouncing upon a rolling ball of string. Advocates of this theory see in this act preparation for the life of the cat in pouncing upon its prey. In play with dolls the child is preparing for motherhood. In building with blocks the boy is preparing for future construction. In play with toy autos, locomotives, telephones, and radio we see the future engineer. Although the resemblance between child's play and adult activity is fascinating and affords an entertaining field for observation, it still contributes no satisfactory explanation for the play of adults.

4. *The re-creation theory.*—There are some who would explain play upon its *re-creative* values. This theory is called the *re-creation* theory. It holds that when the physical and mental and nervous powers are becoming exhausted, play restores the depleted powers. According to this, sleep and rest are not the only ways to revive one's energy. Restoration may come through play. This is seen in the variety of diversions that business and laboring men take after work hours. This explanation, like the practice theory, is only partial. While the former points to an interesting study in child play, this theory opens interesting possibilities in the field of adult play. Children play before they need *recreation*. In fact, they exhaust their energies through play.

5. *The theory of free expression.*—Finally, play is considered as the free and spontaneous expression of inner desires or emotions. Play becomes human activity that is free and spontaneous and which is pursued for its own sake. Dr. Luther Gulick has very simply expressed this theory in his last book, *A Philosophy of Play*: "Play is what we do when we are free to do what we will." It is the spontaneous expression of an inner desire. The same author tells of a father returning home one night to find his nine-year-old daughter writing busily. He asked her what she was doing, and she replied: "Please don't disturb me; I am doing something very important. I am on the

entertainment committee of the Saturday Afternoon Club and I am writing the program." Finally it was produced as follows:

1. Praise God, From Whom All Blessings Flow.
2. My Country, 'Tis of Thee.
3. Waltz.
4. Come Ye That Love the Lord.
5. Two-step.
6. I Need Thee Every Hour.
7. Love Divine, All Love Excelling.
8. Hark, the Herald Angels Sing.
9. Irish Dance.
10. Spanish Dance.
11. Where Is My Wandering Boy To-Night?
12. Barn Dance.
13. God Be With You Till We Meet Again.

Here was a nine-year-old girl spontaneously expressing her own immature musical conceptions. Religious feeling and play were unconsciously united by this child spirit. Possibly many an adult needs to "become as a little child" in order to see that religion and wholesome play both have their ministry in the growing life.

A working theory.—The last-named theory of play meets with our approval more completely than any other. For the purposes of this volume we shall consider play as the free and spontaneous expression of inner desires and pleasurable emotions. "Play is what we do when we are free to do what we will." With such a conception play covers a multitude of forms of activity. Even work may sometimes become play. The only difference between work and play is found in the attitude. It is even possible for cooking or plowing or office work to become play. The attitude of play is the pursuit of the ideal, a free expression of an inner desire. The attitude of work is the acceptance of a means to meet the economic necessities of life. Play is indulged in for itself. Work is generally not for itself but for an ulterior purpose—chiefly money. However, work may become play. The painting of a masterpiece, the carving of a great statue, the writing of a great poem, is not work. Such labor cannot be bought. Great work always expresses an inner desire, and when our work does that it expresses the spirit of play, which is the pursuit of the ideal.

Play, therefore, is chiefly differentiated from work by a difference of attitude. "Play" is a larger term than "entertainment" and "amusement." It includes both as by-products of play activities. Sports and athletics are only one section of the field of play. They relate to the realm of physical expression. Play includes in addition the physical, social, and mental expressions as found in parties and dramatics. The term "recreation" in common usage connotes the same free and spontaneous expression that play does. Accurately the word "recreation" refers to that kind of activity that *re-creates*. All play life, properly expressed, should emphasize the first syllable and re-create the physical, mental, and nervous energies. Play indulged in excessively, too continuously, or too late ceases to be *re-creation*; it becomes "wreck"-reation.

Social and moral values.—It is evident that play has its dangers as well as its advantages. To obtain the largest benefit a leader should know something of the aims and values of play for the development of socialized living and strength of character. In building any recreational program for a church the values of play for the intellectual, physical, social, and moral life should be the determinative factor and guide in the choices of the kinds and forms of recreational activities.

1. *Play rightly directed secures physical growth and development.* It can no longer be said, Let boys and girls get their exercise by work. About half of our boys and girls now live in cities, where little physical work is required about the house or apartment. Even in the country it has been proved conclusively that farm work results in a one-sided development when it is unrelieved by any play life. Nothing but work becomes monotonous and deadening to the average boy or girl. We live in a new day, with a dynamic environment. What our fathers did is not always a safe guide for those living under totally different conditions. To-day play must relieve the farm program for the country boy. In the city play will take the place of much work that used to be done by hand.

Dr. Gulick records an amusing incident that occurred in Missouri some years ago.¹ The authorities of the State uni-

¹ *Philosophy of Play*, Gulick, page 211.

versity secured the introduction of a bill in the Legislature appropriating one hundred thousand dollars for the construction and equipment of a gymnasium. The legislators, who had grown up in the day when there was plenty of work for everybody about the home, laughed at the idea. They said, "Why cannot those boys saw wood for exercise, as we did?" At the meeting of the next Legislature the representatives of the university introduced a bill asking for two hundred thousand dollars for the construction and equipment of a building for sawing wood. It was shown that wood would have to be shipped from a distance, and that handsaws and labor would require an extensive plant for sawing of wood by so many students. The legislators had forgotten that old things had passed away, and that iron and steel in machines, not muscles, do much of the great work of the world. They voted one hundred thousand dollars for the gymnasium.

This illustrates one aspect of the change in modern life. In 1790 a little more than three per cent of our population lived in cities of eight thousand or more. To-day almost one half of our population is urban. A wholesome outdoor play life must now provide the physical body means for its growth and development. City boys do not have a wood-pile, and play is essential for their health.

2. *Play gives the growing child increasing mastery of its body.* Through muscular coordination, play eliminates the awkwardness of the rapidly growing adolescent years and gives beauty of form and grace of movement. It has been said that grace is economy of motion. Play eliminates useless movements and selects forms that illustrate an economy of motion. We are continually improving athletic records not only because we are developing better-trained men but because we are learning to run, jump, throw, hurdle, pole vault with only those movements which assist us in any one of these events.

3. *Play re-creates nervous energy and thus compensates for the exhaustion due to the strain of the city.* City life has some advantages but it also has its enervating effects upon the oncoming generations. Unless city people carefully maintain physical virility through play and work, there may be frequently no third and fourth generations

among city dwellers. Of course, this is due not alone to lack of physical exercise; but it is true that we can too easily take our exercise by proxy. One of our weekly magazines humorously suggested the following exercises for millionaires: (a) clipping coupons with scissors; (b) bending over to open safety deposit boxes; (c) pushing push buttons to strengthen the finger; (d) pounding the desk. This cannot be taken seriously but it indicates a possible danger—that without sufficient play exercise we may not maintain a rugged, robust manhood to pass on to coming generations.

A given stock of people may cultivate its brains to the highest point of intellectual and moral efficiency; but if it neglect the corresponding development of somatic vitality, if it neglect strength of muscles, heart, lungs, stomach, and reproductive system, it is doomed to extinction and cannot pass on to posterity the intellectual and moral power which it has itself inherited.¹

4. *Play must give us the physical equivalent of warfare.* It is conceded by all that we need the moral equivalent of war advocated by William James a few years ago, but we cannot maintain for a long time moral strength of character without a physical basis. The last war showed us that about one fourth of our manhood was unfit physically for wartime service. Those men who were accepted had to be sent to training camps not simply to learn the brutal mechanics of warfare but to get physically fit for long marches, to carry a pack weighing frequently forty pounds, to straighten weak backs, to build muscles, to add weight, to strengthen the heart, to fill out the lungs, and to toughen abdominal walls. The result of such camp life was that the average soldier added about eight to ten pounds to his weight during the period of service. In times of peace we should aim for the same standards of physical fitness. "Keeping in condition," "keeping fit," should be just as much a peace-time as a war-time slogan. If any people is to maintain a civilization, making some contribution to the welfare of the world, it cannot permit a physical softening that comes with too large an indulgence in indoor and parlor sports. Every church needs to advocate more of the

¹The *Psychology of Relaxation*, by G. T. W. Patrick, page 15.

outdoor play that makes for strength of heart and limb. Let there be a greater emphasis upon the more rugged types of games, which vitalize and do not emasculate or vitiate. Much of our modern dancing does the latter. Professor O'Shea, of the University of Wisconsin, one of our leading educators, recently stated in an address before high-school teachers in Chicago: "Supporters of the present-day dance say it contributes to grace. I contend it is simply a pose in which two persons are stacked up together with nothing but the feet to move. The dances of our immediate forefathers were gymnastic, calisthenic, and dramatic." Over-indulgence in our modern dances produces "lounge lizards," "tea hounds," and effeminacy. Modern social dancing has little to contribute to physical robustness—the quality we are in much danger of losing in peace time.

5. *Play develops the mental life.* Rules must be accurately learned. They are learned so well that such information is retained when much material of the schoolroom is forgotten. The psychological explanation is found in one or more of the laws of memory, such as vividness of impression, repetition, and concentration. When the child or youth learns a game he does it with all his being. The knowledge of rules must be exactly and quickly exercised in a game. To make play decisions accurately and almost instantaneously mental alertness must be maintained. This alert mental condition is what educators desire. This accounts in part for a larger introduction of play and the play spirit into our school systems of to-day. Curtis, in *Education Through Play*, states that twice as many men in *Who's Who* are from the ranks of athletes as from Phi Beta Kappa men.¹ This does not necessarily prove anything. It seems to indicate that qualities of mind and decision required in play are similar to qualities required in business. The boy who leads in athletics frequently becomes the leader in maturity. In addition to the mental alertness developed in physical forms of play there is much mental development made possible through the distinctly mental types of recreation, such as the pageants, dramas, pantomimes, and various other intellectual play activities.

6. *Play develops social life.* When people can play

¹ *Education Through Play*, Curtis, page 51.

together they can work together. The first lessons in social cooperation for the boy or the girl are learned in team games. Play stimulates brotherliness and neighborliness. It releases social qualities and expressions. It socializes churches and communities through cooperation in a common interest. It teaches that the group rather than the individual is the objective of society. The reason why some adults cannot work together is because they never learned to play together. It has often been through the means of play that individuals have been fused together for larger purposes. The resultant friendliness is an asset that no community can afford to lose. The standards of our social life are molded largely by the standards of our play life.

7. *Play develops the moral life.* Rightly directed play builds desirable habits of character. Play keeps the boy and girl engaged in wholesome activity. The idle moments are the ones that are frequently disastrous. Idleness and undirected play are too often controlled by the rowdy or the loafer.

Play develops the will. Exact decisions of football and other games train the kind of decision required for leadership.

Play develops fairness. Fair play leads to fair business methods. On the other hand, unfair play may lead to any method to secure dividends in business. Play also develops habits of obedience, justice, honesty. Hugh Fullerton, one of our best sporting writers, has given us the following "Code of a Good Sport."¹

THE CODE OF GOOD SPORT

1. Thou shalt not quit.
2. Thou shalt not alibi nor make excuses.
3. Thou shalt not gloat over winning.
4. Thou shalt not be a rotten loser.
5. Thou shalt not take unfair advantage.
6. Thou shalt not ask odds thou art unwilling to give.
7. Thou shalt always be ready to give thine opponent the shade.
8. Thou shalt not *underestimate* an opponent, nor *overestimate* thyself.
9. Remember that the game is the thing, and that he who thinketh otherwise is a mucker and no true sportsman.

¹*American Magazine*, August, 1921.

10. Honor the game thou playest, for he who playeth the game straight and hard wins even when he loses.

Play makes for clean living and clean thinking. If play life does not do that, then there is something wrong with the character of the recreation. Jane Addams has said, "Vice is the love of pleasure gone wrong." Directed play should keep that God-given instinct right.

Play develops courage. It is developed in the give-and-take of games. Newbolt tells in a poem how the spirit of the cricket match saved the day for a British regiment:

There's a breathless hush in the close to-night—
Ten to make and the match to win—
A bumping pitch and a blinding light,
An hour to play and the last man in.
And it's not for the sake of a ribboned coat
Or the selfish hope of a season's fame,
But his captain's hand on his shoulder smote—
"Play up! play up! and play the game."

The sand of the desert is sodden red—
Red with the wreck of the square that broke;
The Gatling's jammed, and the colonel dead,
And the regiment blind with the dust and smoke.
The river of death has brimmed its banks,
And England's far, and honor a name;
But the voice of a schoolboy rallies the ranks:
"Play up! play up! and play the game!"

This is the word that, year by year,
While in her place the school is set,
Every one of her sons must hear,
And none that hears it dare forget.
This they all, with a joyful mind,
Bear through life like a torch in flame,
And, falling, fling to the host behind—
"Play up! play up! and play the game!"

8. *In addition to all these values play develops the spirit of democracy.* The race is not to the rich nor the educated but to the swift. There is democracy in the election of team captains. On the playground, under supervision, equality of race and rights is learned. Everyone takes his turn. "I'm next" is the dictum of the playground.

More than this, it may be said that play develops ideals

for the Christian life. "If you want to know what a child is, study his play; if you want to affect what he shall be, direct the form of play."¹

9. *Finally, play may be used to develop desirable attitudes or qualities of Christian character.* The highest type of play is not the pursuit of pleasure but inner desires. When we speak of attitudes we touch the emotional side of life. The attitudes of boys and girls and young people grow out of knowledge and contacts with people and things. According to Dr. Betts "the chief source of our goals and the driving power within us is what for a better term we may call attitudes. Prominent among attitudes are the interests, the enthusiasms, affections, ambitions, ideals, appreciations, loyalties, standards, and attachments."² As these are the "worth-whiles," which give life its quality," it is supremely important that we cultivate these elements of Christian character. We should discover the attitudes that can best be built up in childhood, in adolescence, in adulthood. Our next step is the selection of the activities that tend to develop Christian attitudes. Play is one of the most potent of educative agencies. It does much to give set to our attitudes and strength to our motives. The following list represents some of the desirable attitudes that can be strengthened and developed through recreational activities:

ATTITUDES	TYPES OF ACTIVITY
Loyalty	School and class games, team games, member of team.
Courtesy	Observance of etiquette of games like tennis, courtesies to opposing teams, chivalrous games.
Self-control	Fishing, hunting, camping, physical-combat activities, football, basketball, baseball, obedience to rules.
Appreciation of the beautiful	Nature study, music, art, dramatics, woodcraft.
Responsiveness to the divine	Camping, woodcraft, astronomy, hikes in God's out-of-doors, nature study.
Helpfulness	First aid, life-saving, team play, sacrifice hit.
Friendliness	Parties, socials, school and class teams, community sings.

¹ *A Philosophy of Play*, Gulick.

² *How to Teach Religion*, Betts, page 45.

Cheerfulness	Stunts, good turns, entertainments, trick games, parties, stories, music.
Courage	Life-saving, swimming, diving, physical-combat games, team games.
Obedience	Obedience to rules, to decisions of umpires; observance of instructions of leader or coach; keeping in training.
Love of fair play	Team games, observance of rules; supporting umpire, leader, or coach.

Dangers in play.—While all this is true about the value of play, this discussion ought not to be concluded without a note of warning. Play, like any expression of life, has its dangers. It may become a source of moral and spiritual decline. This may occur in three principal ways:

1. *Excessive indulgence in any form of play is unwholesome and quickly counteracts any benefits received.* Recreation that runs far into the night ceases to be recreation. It becomes the survival of the fittest or unfittest. It puts the *wreck* in recreation.

2. *Interest not in play but in money or other stimulus deprives play of its ideals.* Gambling in any form in play life will sooner or later result in disaster. The baseball gambling scandals in Chicago are an illustration. Some may "get by" or escape detection, but no one can escape the effect upon character.

3. *Willingness to be a spectator rather than a participant is not a desirable attitude.* There are no short cuts to physical, mental, and moral ruggedness. We all must throw ourselves into the rough-and-tumble of play life to receive its benefits. Play tolerates no favorites or spoiled children.

Any director of recreation should use every means to guard against these three dangers, which are creeping into play programs in the church, the neighborhood, and the community.

FOR PROBLEM DISCUSSION

1. Does the play life of your community have physical, mental, moral, and spiritual values? If not, what is the explanation?

2. What kinds of play develop moral and spiritual vigor?

3. What methods best secure these values?

4. How can your church assist in securing these values for your community's play life?

FOR FURTHER READING

The Psychology of Relaxation, Patrick.

Play in Education, Lee.

Education Through Play, Curtis.

CHAPTER III

DISCOVERING THE RECREATIONAL TASK OF THE CHURCH

"WHAT should our church do with the recreational problem?" is a frequent question heard in church meetings. Few have made a careful study of the church's relationship to this new form of ministry. Some think every church should immediately rush into the field of recreation and provide all kinds of play activity. In Denver recently the extreme was reached when one recreational advocate urged in an open letter to his pastor that "our community church immediately begin to consider ways and means of equipping the church with a modern and up-to-date dance hall to be operated seven nights a week under the supervision, direction, and control of the members of the church." At the other extreme there are still some laymen and pastors who believe that the function of the church is to minister to the "religious" life alone; that recreation is outside of the church's ministry; that schools, homes, and other agencies are responsible for the physical and social life. Both of these extremes are wholly unsatisfactory. One seeks excessive indulgences; the other, negative abstinence. Neither one contains a solution adequate to the twentieth-century task of the church.

The aim of the church.—In considering any problem we have to ask, "What is the aim of the church?" At one time developing Christian believers was the supreme objective of our endeavors; to-day we not only ask for fruitful knowledge but demand Christian conduct in life. The standard for the Sunday schools of one denomination is "to train in efficient and intelligent Christian living." We are seeking not only the impartation of religious truth but also aiming to develop in each Christian control of conduct and to Christianize all life contacts. If we accept that as the aim of the church, our problem will be to develop the means and methods by which such an objective may be achieved.

A consideration of the values of play and its relations to life to-day, as shown in Chapter II, leads to the conclusion that every church must recognize its relation to the play life of children and youth. If we are to develop Christian character, we must consider all the means by which conduct controls are developed. If this is done honestly, it is impossible to escape the fact of the influence of recreation upon conduct and character. It therefore seems impossible to consider the field of recreation as outside the realm of the ministry of the church in its total life program. We recognize that for most church people it is not necessary to advocate the use of play as a means of character development; yet there are many churches that still look upon play as a dangerous activity or a necessary evil. In one Methodist church an Epworth League raised \$125 to buy a piano. Three influential members of the church and some folks who were not members told the young people that no piano would be permitted in the church, saying, "The church is no place for a piano." That was not in 1850 but in 1921.

Another incident in another town clearly proves that there are still some preachers as well as laymen who do not understand the meaning of play life and its relation to the church. A certain group of young people prepared plans for a Win-My-Chum week. They began with a social, to which a group of several boys was invited. The social chairman planned and worked up the "best social, so that these fellows would know we can have a good time." At the social all were to be invited to the services the following week. The party was properly chaperoned. At the party all the boys were present. While all were thoroughly enjoying themselves in the church building in a good, wholesome way, the preacher appeared. He looked about, disapproval on his face, then cleared his throat to speak: "In view of the services which we are to observe next week we must confine ourselves this evening to quiet games. I for one am greatly surprised that Christian young men and women would think of beginning a Win-My-Chum campaign with as much noise as I have heard here this evening." The rest of the story is quickly told. The evening dragged, and a crowd of boys went away vowing never to

go back again, many of them carrying with them the idea that Christian young people have to "play quiet games."

In a certain village of a few hundred folks there was just one place for the young people to have a good time, and that was a cheap dance hall. Near the village, on farms, there were three times as many young people as in the village. These were also dependent on the dance hall. On the property adjoining the Methodist church there was a deserted building that had been bought by the church. The minister saw in his imagination the building transformed into a community hall, with a simply equipped gymnasium, a library, and club rooms. The young people and most of the older folks were enthusiastic. At this juncture a layman, called by some "the community czar," withdrew his pledge for repairs and alterations and forced practically all the rest of the large contributors to do the same. The result was no community hall. Out of sixty-five young people who belonged to the Epworth League and were vitally interested in the Sunday school there are only two who have stayed with the church. The others have said publicly that if the whole church is going to be ruled by the one man they would leave. *The cheap dance hall still flourishes.*

These are rather tragic illustrations of the fact that both lay leaders and preachers must attack this problem of recreation from a constructive and not from a negative viewpoint—a do and not a don't attitude. Our first duty will be to discover just what our recreational task is. Some churches have put money into equipment before attempting to find out what was really needed in the parish. One large church put two hundred and fifty thousand dollars into a church plant in 1916. The members did not consider the recreational need of their own children. In 1920 they were proposing the expenditure of more thousands to alter their plant to do what the building committee should have considered in 1916. That is poor church finance, not to mention the neglect of the social needs of the children and youth of the church. Especially is this true when we have church bureaus of architecture, whose business it is to help prevent such waste.

Discovering the needs.—In discovering what any church

needs we must first know the recreational agencies affecting the life of the church constituency and community. No church can very well undertake the expenditure of several thousand, or even a few hundred dollars without a knowledge of what already is in existence.

1. *Survey the parish.* The writer spent most of one summer working on a survey of a certain industrial section of one of our large cities. The ultimate purpose was to locate a social-settlement house and provide a program to meet the needs of that community. If money is to be wisely spent for a social program, the church can ill afford to do less than carefully study its situation. It is true that few churches can afford to pay a worker to make a survey, but a partial study may be made in any church with volunteer assistance under the supervision of the pastor and the director of recreation. In some churches the young people will be able to undertake the discovery of those recreational agencies in the parish or community which influence, for good or bad, the lives of the children, young people, and old folks. Our church must consider the unwholesome agencies as well as the beneficial ones. Our task is not simply provision for a wholesome program; it also means in some communities the elimination of vicious and immoral institutions. The result of this study will be a list of all the agencies influencing youth. It will include such agencies and institutions as churches, schools, homes, Young Men's and Young Women's Christian Associations, Boy Scouts, Camp Fire Girls, Girl Scouts, libraries, dance halls, motion-picture houses, pool halls, theaters, playgrounds, social centers, clubs, lodges, public parks, amusement parks, skating rinks, bowling alleys, professional athletics, loafing places or "joints," vaudeville houses, soft-drink parlors, summer camps, etc. This is not a complete list; it only indicates some of the types of agencies to look for.

2. *We should attempt to find out how the children and young people are actually spending their leisure time.* It will be found out that in a few communities this complex age and the enlarging time schedule of the school allow little free time. This, however, is an exceptional situation. In most communities it will be discovered that large amounts of the time of children are unused and undirected.

This can be discovered in two ways: (a) *Ask children and young people directly how they spend their time.* (b) *Use investigators to observe boys and girls after school hours in (1) different parts of the parish and also to note (2) the number of children and youth utilizing the agencies above referred to or discovered.* These investigations should cover about six days to be sure that you have typical situations, including Sunday.

Unless your community is different from other communities already surveyed, it will be discovered that about fifty per cent of the children will be found idling on the streets or other places. It is during this time when boys are "hanging around" or looking for "something to do" that trouble, mischief, and often first crimes and misdemeanors occur. This leisure time must be saved and capitalized by the home, church, and school for constructive purposes; otherwise, salvage may be required after wrecks have happened.

3. *An evaluation of the character of the agencies discovered must be made.* There is no one set of principles by which all these different agencies may be judged; but for every agency it is wise to use at least four simple principles for evaluation: (a) Does it promote physical fitness? (b) Does it develop better control of conduct and strengthen the moral life? (c) Does it stimulate mental alertness? (d) Is it genuinely enjoyable? Every agency that is wholesome and beneficial to childhood and youth should have such simple fundamental principles recognized in all the different types of leisure-time activities. Any agency that does not try to practice such principles in recreation can be put down as undesirable. Agencies that weaken the body, break down the moral fiber and conduct controls, and stultify the mind are not only undesirable but antisocial.

Suggestions for guidance.—It is possible to give a more elaborate basis for evaluation, but in a brief volume some simple, workable principles that can be used under average conditions are most practicable. In evaluating any agency upon these principles, however, it is necessary to obtain a few facts. Some suggestions as to the kind of facts:

Population and its density (overcrowded or not).

Housing conditions in parish (good, fair, poor, very poor).

Amusements:

- Name and location of each.....
- Date of visits.....
- Number in attendance
- Ventilation
- Cleanliness
- Character of audience:
 - Number under 12 years.....
 - Number 12-15 years.....
 - Number 16-20 years.....
 - Number over 21 years.....
- Conduct of children.....
- Character of show:
 - Objectionable features.....
 - Antisocial and immoral expressions and actions that should be eliminated, such as acts of unfaithfulness, murder, indecent dancing, coarse familiarity, faithlessness, brutality, ridicule of virtue, immorality, robbery, etc.
 - Wholesome recreational and educational features, such as acts of unselfishness, courtesy, kindness, true love, scenes of wholesome home life, etc. As a whole what would be the physical, mental and moral effect upon children, upon young people, upon adults, of the amusements under investigation?

In investigating dance halls and similar amusement agencies it is well first to examine laws and ordinances regulating such places. Are they licensed or run under permits? What kind of supervision is required (police or chaperons) and what is the character of the supervision, what hours permitted, what requirements for protection of life, health, and morals?

In investigating actual conditions of dance halls only persons of mature judgment and character should be used.

Facts to look for are:

General character of hall.

Physical conditions: ventilation, cleanliness.

Character of attendance as to age. Chaperonage: Do girls come unattended? Do they leave unattended? Are no introductions required?

Character of kind of dancing permitted.

Hours permitted.

Are undesirable houses or agencies attached to the dance hall?

For other types of agencies other items need to be obtained, but the suggestions presented above are sufficient to guide an investigator in proceeding with the study of

other institutions. As a condensed guide to the character of the recreational situation use the following plan:

Place in the first column all the recreational agencies discovered; in the second column indicate the ones that have helpful features; in the third column indicate those which have harmful influences; in the fourth column set down those features indicated in the column of harmful influences. This will reveal certain needs in the existing recreational agencies. Try to determine what can be done by your church or other churches by the use of three methods applied to the undesirable expressions of your recreation: (1) *Improvement*: Can the motion picture and other agencies be improved? (2) *Substitution*: Can the church or churches or other agencies substitute something better? (3) *Elimination*: Can immoral and undesirable features and agencies be eliminated? The following scheme shows how such a study can be made:

AGENCIES	HELPFUL	HARMFUL	NEEDS	UNMET NEEDS
	List helpful influences of agencies in this column	List harmful features of agencies in your community in this column		Additional equipment and agencies needed for play life
Church.....			Midweek program for all ages	Recreation room Playground
School.....				Play supervision Health improvement
"Movie".....			Type of film Improvement	Better films Censorship
Dance hall....			Substitution and improvement	Supervision Law enforcement
Pool halls....			Improvement and elimination	Law enforcement
Libraries.....			Room for children	More and better books for children and young people
Clubs.....			Improvement	Better standards for clubs, etc.
Parks.....			Improvement	Parks for crowded districts
Playgrounds..			Better equipment	For all unreached children

This only suggests the beginning of a very interesting and fascinating study of the influences operating upon young people. When you see the number of agencies in your community which have undesirable influences you may sometimes wonder that young people are as good as they are. When you look at the third column you will have a list of needs that will give any group of young people a real job. When any group undertakes the improvement, the elimination, or the substitution of some of the recreational agencies let it prepare for a herculean task. It may be like cleaning up the Augean stables. But it is well worth the labor and sacrifice. It will mean a better place for young people and childhood to live in.

After a study of the existing agencies you have a basis for determining the unmet needs, the facilities and opportunities that can be utilized by the church or churches. It may be discovered that there is no gymnasium, insufficient playground space, no social rooms where young people can meet under wholesome conditions, provision for children only, nothing for adults or young people, inadequate supervision, standards of recreation which are not educational and in many cases partly or wholly bad. This list of unmet needs should be placed in column five of your community study.

Facing the problem.—This study now presents the church with two distinct tasks. One is the improvement of existing community agencies; the second is provision for the unmet needs in the community. The first one will not necessarily require the investment of money for equipment; the second may demand equipment. At the 1920 General Conference of the Methodist Episcopal Church the following recommendation was adopted:

We advise that whenever possible our churches be provided with such space and equipment as, under properly chosen and directed leaders, will build up the finest type of social life, that wide-open doors and wide-open hearts may find the way to foster a social conscience that will satisfy and yet always lead upward, as we seek thus seriously and prayerfully to provide for all our people, young and old, "such diversions as can be used in the name of the Lord Jesus."¹

¹ *Doctrines and Discipline of the Methodist Episcopal Church, 1920*, ¶69, page 63.

Before any money is invested the survey should ascertain what recreational facilities and equipment are accessible to a particular church, and whether they can be utilized; that is, find out what playgrounds, what parks, what social centers, what school gymnasiums or rooms, what Young Men's or Young Women's Christian Association equipment may be used or rented. Many churches use public parks, school gymnasiums, and Young Men's Christian Association equipment for their recreational equipment. In the rural community, where very little equipment of this character will be found, the whole field will be open to church occupancy. Every director of recreation should be cautioned against advising heavy church expenditures until he has exactly ascertained what facilities are already open and available for church uses. Much money may sometimes be saved.

In undertaking a constructive program of recreation nothing is more valuable than a study of existing conditions. First, we must find out what are the recreational agencies; secondly, discover how children and young people are spending their leisure time; thirdly, evaluate the agencies discovered; fourthly, determine how the church can meet both the needs and unmet needs. It will be wise to follow these suggestions. In recreation as in any other field "knowledge is power."

FOR PROBLEM DISCUSSION

1. What can the young people do in surveying the parish or community?
2. What group or groups of people in your community do not have adequate recreation?
3. What is the church's responsibility for community recreation?
4. What agencies in your community need to be improved or eliminated?

FOR FURTHER READING

American Playgrounds, Mero.

The Social Survey: Its History and Methods, Taylor.

The Springfield Survey: Social Conditions in an American City (Russell Sage Foundation).

Commercial Recreation: Cleveland Survey (Russell Sage Foundation).

CHAPTER IV

ESSENTIAL ELEMENTS OF A RECREATIONAL PROGRAM

"CHURCH prevention is wiser than court cure." These significant words were uttered by Judge Lindsey after many years of observation. He saw the number of boys and girls coming before him unrelated to any church program. Had the church reached these boys before the court, many wrecks would have been avoided. The church that provides a program of midweek activities for the leisure time of girlhood, boyhood and childhood will make a large contribution to the welfare of the community. Judge Newcomer, of Chicago, has stated that out of seven thousand cases of juvenile delinquency it was discovered that fewer than ten were regular attendants at any Sunday school. One of the most effective means the church can employ to contribute a better type of Christian citizenship will be a year-round program of leisure-time activities. In undertaking such a task it is wise to examine at least briefly some of the essential elements of a constructive program that considers all ages within the church and all months of the year.

Adequate organization.—Before any play program is launched, an adequate and permanent organization should be created. Without it any program may become spasmodic or disconnected with other features of the total church program. Without organization play will depend on some enthusiastic believers in recreation. When such supporters drop out or move away, the play program goes also. To avoid this lack of continuity a permanent organization is essential. The simplest plan is to have appointed or elected regularly a committee of three or more, depending on the size of the church, which committee will officially represent the church. Upon this committee will be placed the entire responsibility for the play program. In some churches it may be possible for this committee to

select and nominate to the official board a director of recreation, who will organize, administer, and generally supervise all play activities. It is hardly necessary to add that the pastor should be a member of the committee and that he should be the final authority. Further details upon the organization and administration are found in Chapter V.

Objectives determined.—The mistake many churches make is that no aims have been defined or selected. These churches are having recreation just because young people, adults, and children will play, and it seems to be “the thing to do.” Instead of providing recreation because “everybody is doing it,” or because others are attracting children and young people with recreation, every church recreational committee should decide upon certain definite aims they hope to achieve by a recreational program. We are admonished by Peter to have a “reason concerning the hope” that is in us. To-day we should have not only a reason but a purpose for our leisure-time activities. Here are a few suggestive objectives. They may be divided into two general classes:

✱ 1. Within the church:

- (a) Seek better health. Try to gain and keep perfect health.
- (b) Develop conduct controls or character, which means greater self-control, self-reliance, fair, clean play, cooperation in team play.
- (c) Socialize life contacts through wholesome parties, socials, festivals, fairs, etc.
- (d) Stimulate greater mental alertness not only by physical games but through pageants, dramas, pantomimes, lectures, civic clubs, etc.
- (e) Provide a wholesome place and equipment for this kind of ministry.
- (f) Provide enough wholesome recreation so that young people will not seek objectionable entertainment.

2. Within the community or parish (in addition to the objectives already mentioned for the church there are the following aims for parish or community):

- (a) Educate to wholesome standards of play life, physically, mentally, morally.
- (b) Improve existing recreational agencies by creating a public opinion that demands high and wholesome standards.
- (c) Secure adequate provision and equipment for the parish or community.

(d) Provide for groups not reached by any wholesome play agency.

(These aims do not claim completeness. They are suggestions for the local church to use in preparing its program of play activities.)

Adequate supervision.—After organization and objectives the next step is adequate supervision. It has already been stated that the play leader will sow his personality in the lives of boys and girls and young people. In case a church cannot have a director of recreation there is still the responsibility of providing supervision and proper chaperonage for the various forms of play life. Undirected and unsupervised play often means that the rougher and tougher elements may control. In the early history of the playground movement some of our cities learned by the mistake of providing equipment without supervision. In some instances it meant the closing of playgrounds. Churches should learn by these examples to avoid similar mistakes. The writer a few years ago was asked to supervise the recreation for boys in a mission parish house. It was discovered that before supervision had been procured, the boys used the play hall, but the rowdies controlled the type of play. This forced many away. The church discovered the fact that churches in cities like Toledo and Washington had already learned: *If girls and boys are to receive the best values from their play, it must be directed.* No church should attempt an extensive recreational program without planning for paid or volunteer supervision. It does not have to be expert or professional but it should always be present to see that clean and fair play is observed always. The adults and the older young people, through their own organization and social chairmen, can take care of their own activities. It can be safely said that good supervision is more important than good equipment.

Program for all ages.—Any program planned by the committee on recreation should include provision for all ages: childhood, adolescence, and adulthood. Adequate consideration should be given to the needs of each one of these groups. It sometimes happens that the boys or the young people are the only ones who are considered by some churches. It is true that these groups make their needs

and demands more insistent than other groups. When a church attempts to begin its recreation with its young people it will often be discovered that it is too late. The young people are gone. If we are ever to create wholesome ideals and standards in the lives of youth, we must begin earlier. If our recreation is to have any educational values, as it ought to have, we must begin our program with childhood. This does not mean that we shall take children away from the home, but, rather, that the church, through suggestions to parents, will go into the home with ideals and standards for the play of the individual, young and old, of the home, and of the community. The church, the home and school to-day should listen to the words of Froebel: "Come, let us play with our children." We should listen also to Herbert Hoover: "The race moves forward on the feet of little children." If we are ever to get anywhere with young people, we must move along with them from the time they are little children. Any program that considers less than all ages is incomplete and unsatisfactory.

Programs based upon educational values.—Public opinion, homes, and communities will always support a program constructed upon educational values. Our play materials should be selected because of their educational values. To do this we need to consider the laws of physical health, which require wise exercise, fresh air, wholesome food, adequate rest, and the control of emotional and mental forces that affect bodily health. We need to consider also laws of social, mental, and moral health, which are fundamental to community and national health. In East Bakersfield, California, the First Methodist Episcopal Church was making a contribution to children and boys and girls through a new playground conducted by the church. The benefits of this service attracted the attention of the community. The town council appointed a committee to observe the kind of work being done. After the report of the committee the council voted to give financial assistance to help maintain the program.

Building and equipment.—The equipment required is often the element at which most churches fail. There are many erroneous conceptions about the expense of recreational equipment. It used to be thought and still is by

many that much expensive apparatus had to be purchased. The modern play director is breaking away from much of the mechanical equipment that used to have a place in many gymnasiums. *The first word to any director or recreational committee is to proceed slowly on equipment.* Much money may be saved in making your own equipment. It would be a fine educational project to have the boys or girls or young people make the equipment they need for their own use. In one small-town church a young carpenter made practically all the necessary equipment for a good recreational program. It is also possible to save money by using the nonequipment forms of recreation. For indoor recreation the following principles and suggestions are important:

1. If any church is going to build it should engage an architect who understands the needs of the church. In Zanesville, Ohio, one of the largest churches in the city built a recreation room with six pillars, which obstruct the freedom of play activities.

2. Plan for the greatest efficiency of each room. Modern efficiency apartment buildings in our cities make one room serve as living room, dining room, and bedroom. We should make our church rooms efficiency rooms, which will serve several purposes. To discover the variety of uses for any particular type of room refer to Perry's little book entitled *Community Center Activities* or Chapter VI in this volume. Some churches now use a Sunday-school room for prayer meeting, gymnasium, and banquet hall. If a gymnasium room can be planned, it should be at least 35x55 feet. A larger room is preferable, with no pillars or posts on the floor space, and a ceiling sixteen feet high. Such a room can take care of basketball, volleyball, indoor baseball, and games of that type. In such a room it is wise to have a wood baseboard three and a half or four feet high to protect the walls from the bumps, the wear, and the tear that the walls of a playroom will receive. Paint this baseboard a dark color, so that the marks of dirty hands will not show as they do on light-painted or plastered walls. With such a baseboard plaster will not be continually knocked loose.

This room should be made attractive. The Furman

Street Methodist Episcopal Church, Syracuse, New York, has built an attractive fireplace on one side of its gymnasium room. On Sundays chairs are arranged about the fireplace, thus converting a gymnasium room into an attractive Sunday-school departmental or Epworth League room.

In any play room ample lighting, ventilation, and heating should be provided. It will be necessary to protect lights either by imbedding them in the walls, as is done at the University Methodist Church, Syracuse, or by building wire cages for protection. The windows will also require wire protection. Windows can be screened with heavy wire at little expense.

In any such playroom a stage or platform should be constructed for entertainment purposes, such as pageants, dramatics, stunts, musicales, lectures, etc. In other words, plan for the largest possible usefulness for each room.

3. Any equipment should be simple and durable. Avoid equipment fastened to the walls. The average church "gym" will minister largely to boys and girls. Non-equipment games can be largely used with all the benefits of the more elaborately equipped "gyms" of Young Men's Christian Associations or athletic clubs. A few simple items are baskets for basketball (if your room can be used), net for volleyball, a few floor mats for wrestling and tumbling, boxing gloves, jumping standards, a horizontal bar, a climbing rope, and a pair of swinging rings. These are simple, and most of them can be home made. If a motion-picture machine is to be installed, the Department of Motion Pictures and Stereopticons, 740 Rush Street, Chicago, should be consulted. Some churches, like Saint Mark's Methodist Episcopal Church, Detroit, and the Fairmount Avenue Methodist Episcopal Church of Saint Paul, have installed bowling alleys. Several other churches find bowling a very enjoyable and useful game. Bowling means expensive equipment and is not a necessity in a successful recreational program. Churches are still in an experimental period with expensive recreational equipment. Have as much equipment as possible movable and provide a storeroom for it when not in use.

4. In building, walls and floors should be made as substantial and soundproof as possible. This permits the use of the church plant for more than one purpose at a time. One Sunday-school superintendent wanted soundproof walls constructed so different departments could conduct their own opening services of worship. After the carpenter had completed his task he was sent on the opposite side of his soundproof wall. The superintendent called to test the wall, "Jones, do you hear me?" "No, sir," was the quick response of the carpenter. That kind of soundproof walls will not do.

Outdoor equipment.—The second kind of equipment to consider is for outdoors. Adjoining property, near-by vacant lots, and public parks all afford facilities for outdoor recreation. In some Southern States outdoor sports may be used throughout the year. Churches may utilize property or parks for baseball, basketball, children's playgrounds, tennis, and track and field athletics. For dimensions and construction of fields for any of these forms of play consult Spalding's Athletic Library. In this library you will find the official rules and requirements for any of our major and minor sports.

For a children's playground much equipment can be constructed by volunteers in the church. The chief requirements are: some shade for protection from too much sun, sand pile, teeters, giant stride, swings, slide, and a horizontal bar not too high from the ground.

In summertime outdoor recreation especially should be encouraged. Adjoining property, near-by vacant lots, public parks, all afford facilities for outdoor recreation. One of the best examples of a large utilization of church property, parks and ball fields by churches for boys, young men, and old men is found at Alliance, Ohio. Alliance has possibly the most extensive program undertaken by any community of its size, attracting not only community interest but large participation. The game of indoor baseball is used. This game can be used very successfully on small lots, does not require nearly as much equipment as the regular game, and can be made very fast and interesting. Girls and older folks can play indoor baseball with much profit.

The following is a typical week's schedule out of an inter-church program at Alliance:

JUNIOR LEAGUE, 2 P. M.			
<i>Date</i>	<i>Teams</i>		<i>Place</i>
July 11, Monday	Christian	First Pres.	Morgan's
July 11, Monday	Baptist	First Ref.	Weybrecht's
July 11, Monday	Im. Ref.	United Pres.	Mount Union
July 12, Tuesday	Friends	First M. E.	Morgan's
July 12, Tuesday	Lutheran	Union Ave.	Weybrecht's
July 14, Thursday	Christian	Im. Ref.	Weybrecht's
July 14, Thursday	Baptist	Friends	Mount Union
July 14, Thursday	First Ref.	Lutheran	Morgan's
July 15, Friday	First Pres.	Union Ave.	Weybrecht's
July 15, Friday	United Pres.	First M. E.	Mount Union

INTERMEDIATE LEAGUE, 6:30 P. M.			
July 12, Tuesday	Lutheran	First Pres.	Morgan's
July 12, Tuesday	First M. E.	Im. Ref.	Weybrecht's
July 15, Friday	Friends	First Ref.	Morgan's
July 15, Friday	Union Ave.	Christian	Weybrecht's

SENIOR LEAGUE, 6:30 P. M.			
July 11, Monday	Christian Ind.	Im. Ref.	Morgan's
July 11, Monday	First M. E. No. 2	Baptist	Mount Union
July 11, Monday	Friends	Union Ave.	Weybrecht's
July 13, Wednesday	Christ. Y. M. P.	First M. E.	Morgan's
July 13, Wednesday	United Pres.	First Pres.	Mount Union
July 13, Wednesday	Lutheran	First Ref.	Weybrecht's

Spontaneous groups.—Spontaneous and homogeneous groups based on age, sex, organization, or interests should be used. The recognition of these groups will save much trouble. Epworth Leagues, organized church-school classes, Boy Scouts, Camp Fire Girls, and other groups will often make the basis for a helpful and useful athletic program. These groups should be studied to see what they normally do, how they spend their leisure time, what their homes, schools, and environment contribute to their play life. Finally, out of this study seek to meet their actual needs.

Participation.—Another essential element of any good recreational program is participation. The measure of a program is not how well trained a few have become but how many have "got into the game." Colleges and universities recognize the mistake of having only a few highly trained. They are now developing intramural athletics, such as interclass and interfraternity baseball, football, tennis, etc., to secure the largest possible number of participants. One of our dangers is to become a nation of spectators, not participants. Church programs should counteract this tendency in every possible way.

Standards and rules.—Definite standards and rules should be provided for the conduct of all activities. If we are to learn fair play and good sportsmanship, rules must be applied fairly and without discrimination. Much dissatisfaction has arisen over many programs due to lack of a definiteness in standards and rules for games, and the use of equipment. All rules for the use of equipment should be closely adhered to. Definite time schedules should be observed. A few of the standards desired in games and the use of equipment are: (1) self-control of tongue, of temper, impulses, and thoughts; (2) self-reliance in making one's own choices; (3) reliability in observing standards and rules; (4) fair play and good sportsmanship in honesty about rules, courtesy to opponent, in not cheating or gambling, and in being a good loser.

A balanced program.—There should be provision for a balanced program that includes activities that develop the physical, social, mental, and moral life. As a well-balanced diet is essential to physical efficiency, so a well-balanced recreational program is necessary for the development of a well-rounded personality. *The Springfield Survey*, speaking of the limited recreational activities for boys and girls, states that for Springfield, Massachusetts, "the great need was resources—a knowledge of things to do."¹ Generally our programs lack the variety of activities that minister to the different interests of life.

Competitive recreation.—Wholesome competition should be introduced between individuals and between groups. This competition can be made fair by recognizing age groups; otherwise, young boys or girls have no chance with the older ones. Many churches now plan interclass activities. There are now many communities that conduct interchurch athletics. This is not confined to large cities but has even been done in rural districts between near-by churches or even churches on the same circuit.

Correlation.—One of the most difficult and most essential elements will be correlation with existing agencies, as the home, the school, Boy Scouts, Camp Fire Girls, the Young Men's and Young Women's Christian Associations,

¹ *The Springfield Survey*, Volume III, page 97.

Girl Scouts, and numerous other organizations. In some rural and small-town communities this will not be so difficult, as many of these organizations or movements are not in existence. It should first be said that the church must have the very closest relationship with home and school. We are not in the business of competing with either but always supporting and strengthening both. The church desires to build the strongest home life and school life. We should not take children away from the home for recreation but should assist the home with the recreation problem. The basis of our relationship both with home and school should be discovered in the survey that gives information on the amount of leisure time. For other extrachurch agencies, like the Boy Scouts and the Camp Fire Girls, their programs, if used, should be used within the church. Both of these organizations desire such relationship. They do not want to take boys or girls away from the church but desire to keep them in the church and have their program used under church auspices. This subject of correlation will be amplified in Chapter V.

FOR PROBLEM DISCUSSION

1. What essential elements does your church recreational program lack?
2. What indoor and outdoor equipment does your church need?
3. What equipment could be made by the boys, girls, and young people?
4. Is your program well balanced in its appeal to the needs of the physical, social, and mental life?
5. Does your program have a place for all age groups? If not, how can it be changed?

FOR FURTHER READING

The Practical Conduct of Play, Curtis.
The Play Movement and Its Significance, Curtis.
Recreation and the Church, Gates.
Playground Technique and Playcraft, Leland.

CHAPTER V

ORGANIZATION, ADMINISTRATION, AND LEADERSHIP OF RECREATION

ORGANIZATION AND ADMINISTRATION

WHEN the subject of organization is presented, many churches will say that we are already overorganized. It is true that churches are highly organized, but that does not necessarily mean efficient organization. Whatever organization is here advocated is not for the purpose of creating more machinery but, rather, to simplify, to correlate, and to unify what already exists in most churches. Simplicity, not multiplicity, is the purpose of organization for recreation.

Another purpose of recreational organization will be to plan a continuous and constructive program that begins in childhood and continues throughout the total range of life. This should make possible a balanced program for each age group, with none overworked and none neglected. As we are now organized, each organization is concerned with its own particular age group, with little consideration for others. This sometimes develops selfish motives within the church. It is time to think of leisure-time activities in terms of the total church life, and not a segment of it.

Committee on recreation.—To unify, to correlate, and to infuse an educational point of view into all our play life it is necessary to appoint or elect a committee on recreation which is responsible to the church as a whole. To be a successful committee it should be (1) representative of the different organizations and age groups, (2) a permanent part of the church organization, (3) increasingly intelligent concerning purpose and needs of recreational life.

The size of the committee will depend on (1) the size and needs of the church and (2) the resources for carrying out a recreational program. There should be at least one person in every church especially informed to advise upon

the needs of at least the following groups: children, boys, girls, young people, and adults. These groups may be further divided for large churches with large memberships.

The functions of the committee will include such activities as: (1) Recommending a director of social and recreational life in accordance with the legislation passed at the 1920 General Conference of the Methodist Episcopal Church. This reads: "To elect, . . . on the nomination of the pastor, a Director of Social and Recreational Life, who shall, with the concurrence of the pastor, promote the social and recreational life of the young people. Provided that, where the above action is impracticable, the pastor, the Sunday-school superintendent, and the Epworth League president may carry out the intent of the above provision."¹ (2) Educating and informing the church membership and constituency upon standards of recreation. (3) Preparation of the church play program for all ages for the whole year. (4) Securing the best possible equipment and housing. (5) Provision for leadership and proper supervision and direction of all activities. (6) Correlation and unification of organizations within and without the church so as to develop a constructive and unified program with duplications eliminated. (7) An adequate method to finance the recreational needs.

The director of recreation ought to be the administrator of the committee on recreation. In many churches the pastor has been and still is not only preacher and educator but also the director of recreation. In some churches a full-time paid worker will be employed to supervise and administer all the activities. In most churches the director will be a volunteer worker, either a man or woman, with some experience in play activities. This position will afford an excellent opportunity of service for young people who are seeking a large-sized task. Additional information on the duties, qualifications, and training of the director may be found in the latter part of this chapter.

Guiding principles.—In the administration of the program a few principles for guidance into this undeveloped field should be observed in order to avoid misunderstanding and mistakes.

¹*Doctrines and Discipline of the Methodist Episcopal Church, 1920*, ¶ 105, page 101.

1. *The pastor of the church should be recognized as in authority in all church activities.* He is the head of the church, and its welfare is advanced or retarded by his acts. Whenever a pastor is unfamiliar with the problems of recreation he should place a large amount of trust in his director of recreation. Important as recreation is and will continue to be in life, every pastor should be informed upon the meaning and values of play activities. Garrett Biblical Institute now offers to students who are prospective preachers a course on recreational leadership. More important than theory is actual practice in different types of athletics. To be able to work *with*, not simply *for*, boys and girls opens up many opportunities for personal influence. At an older boys' conference one lad of sixteen years spoke five minutes on "The Kind of a Preacher a Boy Likes." Here are his four qualifications: (a) A boy likes a normal, not queer, preacher. (b) A boy likes a clean sport and a good loser. (c) A boy likes one who is sincere, nothing put on. (d) A boy likes a live, red-blooded preacher. It is evident that every one of these qualities can be and is developed in play and athletics. Some theological schools have a definite place in their program for athletic work. With such conditions it cannot be said very much longer that many preachers do not know how to play.

2. *The director, together with the committee on recreation, is responsible for the program and its operation.* They should prepare schedules, supervise and administer all programs. The pastor should give his director the largest amount of support. The attitude of confidence should not be changed unless the director proves to be unqualified and lacking in judgment.

3. *The director and the recreation committee should be the correlating and coordinating body for all recreational agencies within and without the church.* Every organization within the church should manifest the finest spirit in supporting the director and committee in this most important task. The efficiency of the program will depend on a spirit of cooperation. All agencies outside of the church should approach this body before attempting to put on a program for church members.

4. *The director and committee will be responsible for providing leadership, supervision, and scheduling activities.* For leadership large use will have to be made of Epworth League officers, class teachers, departmental officers, and church officials. Wholesome assistance may be had for this work from sources outside of the church organization. Young Men's and Young Women's Christian Associations are giving many churches assistance in this field.

5. *Definite rules should be agreed upon.* These should govern games and the use of all equipment, so that the order, economy, and discipline essential to the best recreation can be secured.

Extrachurch agencies.—One of the most difficult tasks in many churches will be correlation with extrachurch agencies. To-day there are many agencies and programs bidding for the time of boys, girls, and young people. A partial list of these indicates the range of appeals for time:

AGENCIES FOR CHILDHOOD

Homes	Bluebirds	Do Something Club
Schools	Rangers	Junior Red Cross, etc.
Libraries	Wolf Cubs	

AGENCIES FOR ADOLESCENTS

Homes	Pioneers	Girl Scouts
Schools	Hi-Y Clubs	Girl Reserves
Boy Scouts	Comrades	Knights of Saint
Camp Fire Girls	Knights of King	Paul, etc.
	Arthur	

It is no wonder that many churches, confronted by so many agencies and programs, are confused. Two principles should be used in dealing with extrachurch programs:

1. *The church should provide a whole-life program for boys and girls of its constituency.* Because it has not done so, these numerous extrachurch agencies have arisen. Because it has not done so, however, is no reason why it cannot care for its youth to-day. Many churches successfully care for its boy and girl problems. Churches that farm out to other agencies their boys and girls need not expect from them the same amount of loyalty. If we send our boys and girls away to other agencies for all their week-day recreation, why should we expect them to return on Sunday? Youth does not develop loyalties to several agencies.

It is vital, therefore, that we should care for our recreation under church direction. The Boy Scout organization agrees with this position. In its pamphlet on *Boy Scouts and Religious Education* it is stated that "the recreational and social life of boys should revolve about the church and should be conducted as an integral part of its program of religious education."

Since the church, along with the home and the school, is one of the most permanent agencies, its program can be more continuous, and its character through the years will be known to the public. Many community agencies rise and fall, depending on the service of a few interested citizens. One of the reasons why the Boy Scouts and Camp Fire Girls are interested in tying up with churches is because they have discovered that many community organizations flourish and die out, while the churches continue. That is a further reason why churches should keep play programs under their own direction.

2. *The church, no matter what one or several of these many organizations is or are utilized, should insist upon a well-balanced, church-centered program, which includes the physical, the mental, the social, and the religious elements.* If any of these programs are used, it can be done within the church and under the direction of the church. In Canada several denominations and the Young Men's Christian Association constructed a fourfold program for boys under the name of the Canadian Standard Efficiency Training Program. The program is planned to develop strength religiously, physically, mentally, and socially. It is a satisfactory program and may be used under church direction.

Something similar to this can be done with some of these programs in churches in America. The Boy Scout program used by an organized Sunday-school class or the Camp Fire Girls coupled with a class or department makes a fourfold program for boys or girls. The Christian Citizenship Training Program of the Young Men's Christian Association, the Girls Reserves of the Young Women's Christian Association, and the Girl Scouts also have helpful and useful features. It becomes the task of the committee on recreation to select the materials that can best be used

within the church to develop a well-rounded Christian life and character. The features of any program may be selected according to the principles explained in Chapter IV.

Aims of recreational organization.—In all organization and administration the objectives of all activity should be kept in mind. All our organization and administration are only a means to help the child, the boy and the girl, the young man and the young woman, to advance “in stature and wisdom, and in favor with God and men.” This demands that we look upon all our work as channels to such desirable aims as: (1) building the body in health, strength, and muscular control; (2) developing a social spirit of co-operation and friendliness; (3) increasing, enlarging, and enriching life interests; (4) developing skills in living; (5) strengthening character through unselfish control of conduct; (6) increasing our love for God’s out-of-doors; (7) adding to the enjoyment and appreciation of life; (8) developing the capacity to participate in recreational activities.

To be working for all these worthy aims so essential for Christian character is eminently worth while for any and every church. When churches work for these constructive aims, less emphasis will be given to keeping away from temptation because we are giving more help to overcoming temptation. We shall hear less about separating the wheat from the tares because we are doing more to leaven the entire loaf. Such a task should challenge any young man who wants to put over a man-sized job.

Finance.—Programs that make a contribution to the betterment of society are worthy of our support. Cities, through their public parks, playgrounds, and schools, are spending millions for the play life of their citizens. Our colleges and universities are also investing millions in the recreational development of their students. But cities and colleges and all other welfare agencies together are not yet reaching the majority of people with an all-year-round constructive recreational program. Here is a large field, in which the church can serve fundamental needs of growing children, boys, girls, and young people. Such service will cost some money. It would be a mistake to tell the di-

rector and committee to finance their program. Such procedure breaks up a unified budget for all the interests of the church. The wisest plan is to finance the recreational program out of the annual budget, thereby making the recreational program an integral part of the total interests of the church.

DEVELOPMENT OF LEADERSHIP FOR ADMINISTRATION AND SUPERVISION

In all the problems of play nothing is more important than play directors. Housing and equipment are subordinate considerations. The value of our programs will depend not on how much money we have put into buildings but on how much time and thought and money we have put into leadership. A good leader can do much with little or no equipment; a poor leader cannot do much with the best equipment. Mark Hopkins on one end of a log and a student on the other would make a school. A similar statement could be made about a play program. *A good play leader and a boy or girl indoors or outdoors make up a play program.* No church should forget that boys and girls are at certain ages hero worshipers. Their adult leader in play should be their hero. A Pennsylvania pastor said, "The first boys to respond to any challenge for Christian decisions were the boys with whom I played." The play leader truly becomes a sower of personality. The seeds of his character fall into the field of growing humanity. Before every other consideration in the play program of a church place leadership.

The need of leadership.—It may truthfully be said that most churches have not yet organized and unified the variety of recreational activities under a committee and director of social and recreational life. Examine the programs of any church, and it will be found that in the average church recreation of some form occupies a large share of the expressional life. Even though this is true, we have not created the simple organization to bring unity out of confusion, correlation out of duplication, and a constructive out of a negative program. Valuable as this form of expressional life is to character development, churches have only taken a partial or fragmentary view. We have

developed more or less organized programs for Sunday-school classes, for the Epworth League and young people's societies. *We have not taken an educational and constructive attitude toward the total play life of the total church.* It was only in 1920 that the General Conference of the Methodist Episcopal Church faced the necessity of organizing all the numerous play expressions in the local church under a director of social and recreational life. This office should become a part of every church organization. It is possible for any church to have either (1) a volunteer or (2) a full-time paid worker or (3) a part-time paid worker. All three types are used in churches to-day. Most churches cannot afford to pay for a director, as important as his work is. Some churches may be able to pay for part-time service for one or more evenings or one or more afternoons a week. Many churches employ the full time of a person to direct the recreational activities.

The duties of a director of social and recreational life.—The function and duties of the director of recreational life have already been referred to in the first part of this chapter. In accordance with his title of director of social and recreational life he should be given general advisory and administrative authority for the entire recreational life of the church. Among his most important duties, in cooperation with the pastor and recreational committee, are:

1. Education of church and community to wholesome standards of play life.
2. Education of the church to the values and importance of recreation, both indoor and outdoor, especially the latter.
3. Promotion of better health standards in the community.
4. Correlation of all recreational programs of the different agencies within the church.
5. Correlation of agencies and programs outside of the church, such as Boy Scouts, Camp Fire Girls, Young Men's Christian Association, etc.
6. Construction of a program, in cooperation with the committee on recreation, to include all ages for all months of the year. This means a graded and educational program, which recognizes the developmental values of play activity. Programs adapted to childhood, adolescence, and adulthood are to be included.
7. Provision for all necessary supervision of programs and maintenance of order and discipline.

8. Provision for a well-balanced recreational life, which includes social, physical, mental, and religious life.
9. Recommendation of equipment and housing for recreation and supervision of this equipment.

Selection of director.—Who should be selected for this task? The 1920 General Conference made a few definite suggestions for this office: "Whenever a chapter of the Epworth League is organized and maintained, the fourth vice-president of the same, or wherever there is a social and recreational director of the Sunday school, or any other recreational director, such vice-president or director, when confirmed and approved by the quarterly conference, may be designated as Director of Social and Recreational Life."¹ Through the office of director of social and recreational life a young person properly qualified or willing to prepare himself or herself can render an excellent service to his church and community. For such an important task every church should seek the most efficient person.

It is expected by some churches that the director of religious education serve as director of recreation also. Such persons are often well qualified for the task of play director. But to add the duties of the director of social activities to the director of religious education means more of a load than any one person can carry and do both jobs thoroughly. Before anyone is selected by the pastor and committee on recreation, a thorough canvass of the church membership and constituency should be made. It may be necessary to engage some person who is not a member of the church but who is a good Christian and has the other desirable qualities for a leader of leisure-time activities. A person who has had some experience in recreation is generally the type to look for.

Discovering leadership.—It is possible to discover qualities of leadership at socials, parties, and business meetings. At the center of spontaneous groupings will be found the moving spirit. Also observe the Epworth League and young people's officers, the church-school teachers and officers. Excellent material may be found in this group. A person who excels in teaching games to boys and girls

¹*Doctrines and Discipline of the Methodist Episcopal Church, 1920*, ¶ 486, page 342.

has possibilities for a director. Qualities that make a leader are excellent for a director. This generally applies for churches that can only expect volunteer service. For churches that can afford a full-time worker theological schools, departments of religious education, the Young Men's Christian Association, etc., should be consulted. In a few cities the Young Men's Christian Association is furnishing trained workers to assist or to direct church activities. Such institutions should be investigated for possible leaders. Generally speaking, we should look to our church to supply our leadership. Our young people have the ability and should find a large challenge to train their capacities for such a strategic service.

The director may be found in the young people's group. In selecting a director it should always be remembered by the committee on recreation to go after the best man or woman available. Don't hesitate in going after the biggest man in the church or community. In going after any man the committee should be prepared to present: (1) The needs of boy and girl life and young people. This may be done through his own boys or girls, through the personal appeal of some close friend, and through the newspaper, public addresses, and study of surrounding conditions. (2) The challenge of the director's task by someone whose opinion he respects. Be persistent.

The director will have to use these same methods in getting other volunteer leaders to assist in the problem of supervising any extensive recreational program. In the average church the director will be a volunteer worker. There is too much work for most volunteers to supervise personally. He or she will have to depend on the help of others to assist in supervising the activities of different age groups. One of the tasks of the director will be the selection and training of competent assistants. It is quite possible that most helpers will need some training. To meet this need the director can arrange for a training class in recreational leadership. The Epworth League offers in midwinter institutes, a course in this field. In addition to the study class practice work in supervising play activities should be given by the director.

The Boy Scout Council of Dallas, Texas, used the fol-

lowing letters in their appeal for leaders.¹ After reading them you will not be surprised that they brought results. These letters may suggest methods for your own church:

LETTER NUMBER 1

Dear Friend:

There was a boy
And his name was
Bill
Who started out
in Life
Just like any
Other boy
But
He didn't have a real
Friend
Who was a real
Man
So
He played in the streets
And in alleys
And behind
Barns
And he didn't know
There were trees
Made to climb
Nor
Fish to catch
He couldn't
Swim
All he knew
Was pavement
Houses
Dirty streets
Alleys
Cigarettes
And
Smut
You see he didn't
Have a
Half way chance
To grow up into a
Real boy
Because
There was no
Real Man willing
To help him
To
Live Right
Now wasn't that
Too bad?

Jim

LETTER NUMBER 2

Dear Friend:

Once there was a boy
And his mama
Called him
William
And so did
Everybody else
For he was such an
Awfully nice boy
He didn't get
His clothes dirty
Because
He wouldn't
Play rough
And he kept his
Hair parted
All the time
He could play the piano
But couldn't
Play Ball
He could climb scales
But couldn't
Climb trees
He knew how to
Dance
But didn't know how
To run
And yet he was
Going to be
Twenty-one years old
Some day
And
Vote
He was a sissy
Just because
He didn't have
A Real Friend
Who was
A Real Man
Willing
To help him be
A Real Boy
Now wasn't that
Too bad?

Jim

¹ *Community Boy Leadership*, Boy Scouts of America, page 113.

LETTER NUMBER 3

Dear Friend:

There was a man
 Who was
 A Man
 And his name
 Was Mister Wm.
 But he was always
 Too busy
 Working for
 Himself
 To think of
 Somebody else
 So he
 Kept on working
 At his desk
 And forgot
 There was anything
 In the world
 But
 His desk
 And he got
 Some wrinkles
 And a
 Bum Stomach
 And
 Couldn't sleep at night
 So he
 Got grouchy
 And didn't have
 Much fun
 Not near as much
 As he used to have
 When
 He was
 A Real
 Boy
 Now wasn't that
 Too bad?

Jim

LETTER NUMBER 4

Dear Friend:

One day
 Mister Wm.
 Heard about
 Those boys named
 Bill and William
 And he felt so sorry
 For them
 Because
 He had been
 A Real Boy
 And knew what fun
 It is to be
 Alive
 And these
 Poor Kids
 Were being cheated
 Out of Life
 So he said
 He wished that
 Some Real Man
 Would help
 Those boys
 And he tried
 To think
 Of some way he could get
 Some one
 To do it
 Then a voice
 Told him
 He was the
 Real Man
 For this
 Real Job
 Of making
 Real boys
 Now what
 Do you think
 About that?

Jim

LETTER NUMBER 5

Dear Friend:

Some day soon
 There will be
 Three Real Boys
 Bill, and Bill, and Bill
 Who have
 Good times
 Together

Out in the
 Woods
 And they swim
 And Camp
 And Fish
 And Sleep --
 And Eat
 And Bill doesn't have

A bum stomach
 And he can't keep
 His eyes open
 Until he
 Hits the hay
 And he isn't
 Grouchy
 And he has
 A real good time
 And another
 Bill don't play behind
 The barn
 Up the alley
 And live
 In Smut
 For he would
 Rather spend his time
 Thinking
 About hikes and
 His friend Big Bill
 And another Bill
 Isn't a sissy
 For he likes
 A good time
 With his friend
 Big Bill
 And all three
 Bills
 Like each other
 But two of them
 Like one of them
 The most.
 Oh Man!

Jim

THE INCLOSED REPLY CARD
 (*Address side of card*)

Jim,

Boy Scout Office,
 108½ Field Street,
 Dallas, Texas

(*Correspondence side of card*)

Dear Jim:

I have read your letters.

I am sure glad that Mr.
 Wm. listened to the voice
 and is again enjoying good
 digestion.

I would like to get in
 touch with a William and a
 Bill.

Suppose you drop around
 and see me about.....
 o'clock on

.....

Qualities of director.—What are the qualities we should seek in a director of recreation? Organizations outside of the church are demanding an excellent type of leader for boys or girls. We cannot afford to do less than our best in this field in which character is constantly influenced. For the position of a director the church should seek a man or woman who has a fine, attractive Christian personality. He or she should be the kind that is interested in boys and girls and young people. Preferably select a young person. However, there are many persons with greater maturity who may do better than a young person. In addition a good director should have some of the following qualities: (1) executive ability, (2) contagious enthusiasm, (3) cheerful personality, (4) tireless energy, (5) ability to

work with others, (6) constructive imagination for expanding opportunities, (7) capacity to grow with work, (8) faculty of understanding the other fellow, (9) knowledge of the field of recreation, (10) loyalty to his church and its program.

Relationship of director.—The director in the average church will need some guidance in the analysis of his job and its relations. It will help him organize his task with greater efficiency. Such a study may be made by the following simple scheme. In the first column list all of the relationships in terms of groups and task. In the second column list the objectives, or aims, and in the third column list the means.

DIRECTOR'S RELATIONSHIPS TO	AIMS	MEANS
1. Church	Educate membership Arouse interest and participation Organize group Provide for all ages Service to church	Sermons, lectures Prepared and graded programs Schedules for classes and organizations Leader for all age groups Personal leadership
2. Parents	Enlist interest Secure support Inform on plans Service to children	Interviews Parents' meetings Bulletins, announcements Activities for play life
3. Community	Cooperation Create public opinion on standards Improve conditions	Work with existing agencies Sermons, press material, censorship Law enforcement
4. Job	Know job Survey conditions Supervise Provide and train leaders Prepare programs for all groups Finance Provide adequate equipment Provide summer recreation Plan an all-year program	Experience and study Investigation Personal direction Contacts and organization Daily, weekly, or monthly schedules Church support Wise finance Camps and daily vacation church school

This outline does not purport to be exhaustive. Its purpose is to show in skeleton form the responsibilities, the principal relationships, the aims to be sought, and the means by which these may be accomplished.

Training for director.—The increasing amount of time devoted to recreation requires training on the part of the director. As much of his or her work is educational, we should expect similar qualifications to those of the teacher.

The physical directors in schools are required to have experience and training. We should hold no lower ideal for the church. It is recognized that in most churches the director will be a volunteer worker, who cannot be expected to have as much experience as a paid worker. Even though this is true, we dare not aim at less than trained leadership. In some cases the church should assist volunteer directors to get what training is to be had. There are several methods by which training may be obtained:

1. For college students it is possible in many universities to select courses on the principles and practice of play life. In classes the theory is presented; in the gymnasium the actual practice is given.

2. For persons near Young Men's Christian Association colleges or similar institutions it is possible to attend classes offered on recreational direction.

3. Many normal schools present material for this kind of leadership.

4. Where only a limited time may be given, valuable courses are presented at summer schools, conferences, and institutes conducted by the Epworth League, the Board of Sunday Schools, Boy Scout Training Camps, Camp Fire Girl, Girl Scout, and Young Men's Christian Association camps. These schools continue for one to two weeks.

5. It is possible to take a correspondence course in recreational leadership offered by some of the denominational boards.

6. Finally, it is possible to train by personal study. In no circumstances should experience in actual participation in games and athletics be ignored or neglected. Any director should know his field and also how to play. He does not have to be highly skilled. He only ought to know the fundamentals on how to play a game. But, above being able to play, above knowing the fundamentals, he ought to know how to teach games to others. The writer remembers a few years ago an all-American fullback from one of the great Eastern universities coaching a State-university team. The fullback was undoubtedly the greatest fullback in the country, elected by all the sport editors for that position. He was the best player the university ever had to coach a team, but the all-American fullback failed because

he did not know how to teach. He produced possibly the poorest team that university has had within a recent period. Since his year (he was employed only one year) poorer players have produced better teams because they knew better how to get over to the players the rudiments and rules of football. A director ought to be able to teach playing better than he can play.

To-day there is an extensive and rich library for personal study. All phases of play life are covered by many authors, who write out of much practical experience. The bibliography in the Appendix will prove useful to anyone who serves as a director of recreation. If churches expect volunteer leadership, they should buy a working library for their leaders. Such a library should be considered as a part of the recreational equipment of a church plant. A worker's library should include the following types of book:

Play in Education, Lee; a volume on the theory of play.

A Philosophy of Play, Gulick; contains excellent material on moral values of play.

Education by Plays and Games, Johnson; for the theory and practice of children's play.

Games for Boys, Ripley; practical materials for boys' play.

Good Times for Girls, Moxcey; a small book of play materials.

Games and Parties for Children, Davison; designed for children's socials.

Recreation for Young and Old, Ebright; practical suggestions, principally for young people.

The Book of Games and Parties for All Occasions, Wolcott; contains abundant plans for parties and socials for every month of the year.

Games for the Playground, Home, School, and Gymnasium, Bancroft; one of the best single volumes on games in print.

Producing Amateur Entertainments, Ferris; very useful for entertainments, stunt nights, musicales, and play.

Rural and Small-Community Recreation (Community Service); presents a variety of plans and programs based upon much experience.

How to Live, Fisher and Fisk; a guide to the preservation of good health.

Phunology, Harbin; a book full of materials for games and parties for churches.

Handbook of Games and Programs, La Porte; excellent materials.

Difficulties.—Many men and young people who ought to be leading boys will say, "I have not time." That is the

mistake that many fathers make. They don't realize that growing sons and daughters need their time just as much as business. You can't make a successful business without putting in time; neither can parents be successful with children without spending time on them.

A prosperous business man who had spent all his time at work was having some trouble with two growing sons in college. A wise friend who knew he had spent very little time with his boys urged him to spend more time with them, to be "a friend" with his boys. The very tragic reply of the father was "I don't know how." He had sacrificed comradeship with his sons for business until it was too late. He had worked so much that he did not know how to play with his boys. Unwillingness to give time to leadership of boys' and girls' play life has been the cause for untold tragedies.

Some may say they do not know enough to be leaders. If such a person has the time and the personality, he can overcome his lack of knowledge by methods suggested in this chapter.

In the words of James V. Thompson, "The call of leadership is largely a matter of conviction. The individual whose convictions are deeply enough seated has the potentialities of leadership. The difference between the leader and the crowd is that the leader is just a little ahead in his vision, in his thinking, in his attitude."¹ That means that it is possible for every church to produce its own leadership for its leisure-time activities.

Testing results.—It is always helpful to have a system of checking up the results to see if we are making progress or not:

1. *Objectives.*

- (a) What are the objectives? (See page 56 of this chapter.)
- (b) Are these being realized?

2. *Physical conditions and equipment.*

- (a) Suitability for groups and games.
- (b) Cleanliness.
- (c) Attractive appearance.
- (d) Light, ventilation, heat.
- (e) Equipment for different types of games.

¹ *Handbook for Workers With Young People*, Thompson, page 246.

3. *Leadership.*

(a) *Qualifications.*

- (1) Character, Christian.
- (2) Experience.
- (3) Training.
- (4) Energy.
- (5) Understands others and is cooperative.
- (6) Ability to grow.
- (7) Knows recreation.
- (8) Loyal to church.

(b) *Preparation.*

- (1) Education.
- (2) Knowledge of field.
- (3) Knowledge of childhood and adolescence.

(c) *Skill in handling materials.*

- (1) Well-worked-out schedules.
- (2) Skill in instructing different types of games.
- (3) Development of leadership.

(d) *Relationship to parents.*

- (1) Does work benefit and develop youth?
- (2) Are proper order and discipline secured?
- (3) Are the leaders and companions wholesome?

(e) *Relationship to church.*

- (1) Are records kept and regular reports made to the official board?
- (2) Does close cooperation exist with the pastor?
- (3) What percentage of the church and school membership is utilizing recreation? What percentage is untouched?
- (4) What ages principally are being reached?

(f) *Relationship to community.*

- (1) Are recreational conditions being improved?
- (2) Do we have an educational program for high standards?
- (3) Is there cooperation with wholesome community recreational agencies?

FOR PROBLEM DISCUSSION

1. Why should a church have a director of social and recreational life and a committee on recreation?
2. How many organizations in your church are caring for its recreational life?
3. What outside organizations provide for the recreation of your church constituency and parish?
4. Could the young people do the same work?
5. What age groups in your church are not adequately provided for?

6. Why is a leader so important in recreation?
7. What qualifications should a director of social and recreational life have?
8. What training for directors can your church supply?

FOR FURTHER DISCUSSION

Practical Conduct of Play, Curtis.

Recreation and the Church, Gates.

Play in Education, Lee.

Community Recreation (Community Service).

Handbook for Workers With Young People, Thompson.

CHAPTER VI

PROGRAM CONSTRUCTION

PLAY has medicinal values. For the boy or girl play directs energies into wholesome channels. For the adult play recreates exhausted energies. The lack of play or undirected play has direct relation to juvenile crime. Give boys and girls in our cities the right kind of a place and leader, and juvenile crime may be greatly reduced. The reason there was a decrease in juvenile crime in Chicago in 1921 is because many agencies dealing with boy life and girl life prepared programs that occupied the leisure time of boys. But play does more than prevent crime: it builds strong bodies, so that to-day we are getting healthier youth from our cities than from the country. Play stimulates the mind. It produces friendship and neighborliness among all ages. It builds not only body but character. It trains obedience, courage, self-control, and loyalty. For young and old play is re-creative. It benefits all ages. It ministers to life's enjoyment. Wholesome play means health of mind and body. It is better than a drug-store tonic. Play "knits up the raveled sleeve of care." It is "nature's second course."

A ministry of play.—If play contributes so much to life and occupies so much of the time of children, boys, girls, young people, and old people, there should be a ministry of play. This should be recognized along with the ministry of preaching, the ministry of teaching, the ministry of music, and the ministry of social service. This means that the church must plan a program of recreation to minister to the total life.

Principles of program construction.—In building any kind of a recreational program leaders should recognize a few fundamental principles:

1. *Any program must provide for the needs of all ages.*
2. *Correlation with the home, the school, and community*

recreation should be planned. This avoids useless duplications and also reduces expense of recreation for a church.

3. *Programs should be based upon educational values of play* as developed in Chapter II. Play activities should not be considered as something added to the already crowded church schedule but as a part of the total educational work. They should be organized and administered as one of the vital elements in the total church program.

4. *The leisure time of the church constituency should be studied and utilized* by the church in cooperation with the home, the school, and the community. This study of leisure time should include the activities already used in leisure hours as well as the unoccupied time. Such a study may reveal not only that there are barren leisure hours, but that the present activities are not what they ought to be. A plan for leisure time will consider the wholesome utilization of unoccupied blocks of time and also the type and character of existing leisure activities. It will consider the revision of some existing activities that are undesirable as well as filling unused hours with constructive recreation.

5. *The recreation program should be graded with reference to developing physical, mental, and social characteristics of the different age groups.* Many athletic activities are unsuited to certain ages. At certain years girls are unsuited to some activities that are all right for other girls. For further guidance on gradation of play to different ages see Chapters VII and VIII.

6. *Programs should be so varied in materials as to have some richness and variety in ministering to the physical, the mental, and the social needs of life.* Activities for these needs are developed later in this chapter.

7. *In constructing a program provision should be made to secure adequate recreational facilities.* This does not mean that much money should be invested, because much may be done in the average church with its present physical equipment. As rapidly as additional needs are recognized an effort should be made to provide for the equipment to meet these growing needs.

Building the program.—Responsibility for the construction of the program will rest upon the director of recreation

and the recreational committee. Together they should formulate the plan of activities for the total church life and for the entire year with specific plans for each month. Suggestions for some of the types of activities for the year will be found developed in this chapter.

One of the first things the committee will do in building the program will be to examine the survey described in Chapter III on "Discovering the Recreational Task of the Church." This study will show (1) the recreational agencies now operating, (2) the needs, and (3) the physical equipment of the church plant and other institutions which can be utilized, like the public school or the Young Men's Christian Association. As the program will to some extent depend on the physical equipment of the church plant, one of the first steps will be to examine and list all possible church facilities for play life. This list will include equipment for outdoors as well as indoors. Such a list should include such items as:

(1) Church property:

<i>Indoor facilities</i>		<i>Outdoors</i>
Auditorium	Gymnasium	Playground
Assembly room	Basement	Athletic field
Classrooms	Hallways	Vacant lots, etc.
Playrooms		

(2) Property of other near-by agencies:

Gymnasiums	Public halls	Playgrounds
School auditoriums	Clubs, etc.	Athletic fields
Social centers	Parks	Swimming pools

The second step will be a study of the possible uses of each item of church and extrachurch equipment. One of the best studies of this kind is found in Perry's little volume *Community Center Activities*. In a list of the possible uses of equipment the following suggestions are made:

1. Classrooms may be used for such meetings as Boy Scouts, Camp Fire Girls, agricultural clubs, athletic clubs, civic clubs, neighborhood clubs, parent-teacher associations, etc.

2. Assembly or auditorium rooms with movable seats, or

gymnasiums, may be used for a variety of types of recreation. *Physical recreation*: athletic exhibition, basketball, volleyball, wrestling, boxing, health festivals, relays, indoor baseball, active games, quiet games, tournaments, etc. *Social occasions and entertainments*: musicales, choirs, glee clubs, orchestras, solos, pageants, lectures, holidays, readings, minstrels, cantatas, dramatics, stunts, community sings, motion pictures, banquets, county fairs, patriotic occasions, bazaars, festivals, parties, circuses, etc. *Mental recreation*: This division is not entirely satisfactory, as it overlaps physical and social recreation to some extent. It does offer a brief and usable classification. This type of recreation includes such activities as: debates, mock trials, parliamentary drills, reports of current events, handwork, exhibits, nature study, health talks, mock legislatures, mock political conventions, literary games, chess and checker tournaments, forums, vocational classes.

3. A similar list may be made of activities that may be conducted on adjoining church property, in playgrounds, parks, summer camps for boys and girls, institutes for young people, and conferences for adults. The following is a suggestive list of outdoor activities conducted by churches on church property: baseball, basketball, volleyball, tether ball, playground activities, swings and slides, lawn parties, hand tennis, wicket polo, athletic meets, playground ball, spring festivals, pageants, bowling on the green, picnics, croquet, quoits, horseshoes, clock golf, golf croquet, archery, etc. A few churches have provided outdoor recreation at night by use of electric lights. This gives an opportunity for adults who have been busy all day to have a bit of wholesome fun at night. Where the church has no property of its own, use may be made of accessible parks, playgrounds, vacant lots, etc. In several cities there are now organized interchurch baseball and basketball leagues, which use regularly public parks and ball grounds for their games. Do not purchase property when it is possible to correlate with other agencies, either private or public, whose property and equipment are at the disposal of any community organization. The lists presented above are not complete but are indicative of what can be done with different types of rooms and outdoor facilities. The director or

the committee on recreation or both should work out similar lists for each item of equipment both within and outside the church building.

Classification of activities.—In addition to the lists of activities for different types of rooms and outdoor facilities every leader should have a classification of activities that can be used and a knowledge of the rules and principles to be observed in directing and supervising different types of activities. It is essential to know something of the variety of things that may be done. Many programs fail because of too much similarity, because the “same old things” are used over and over until they become monotonous. There should be a richness in every program based upon a wide variety of appeal. Each individual program should have something a little different so that the atmosphere of the unexpected prevails. Play activities may be classified under physical, social, and mental. The lists of these activities together with principles to guide the director in using them are contained in Chapters VII, VIII, and IX.

A Graded program.—The objective for every church will be a graded program of recreation. Before a program can be built adequately, it will be necessary to study the group to be reached. If the membership and constituency of the church are not grouped by ages, it will be necessary to make at least some simple division on the basis of childhood, adolescence, and adulthood. In the smallest of churches such divisions must be recognized; in larger churches further divisions need recognition. The groupings that need consideration are:

1. Early childhood, 4-5 years.
2. Middle childhood, 6-8 years.
3. Later childhood, 9-11 years.
4. Early adolescence, 12-14 years.
5. Middle adolescence, 15-17 years.
6. Later adolescence, 18-24 years.
7. Adulthood, 25 years and over.

It may be necessary to combine some of these groups or rearrange according to local conditions. In some churches it may be wise to plan for a high-school group or a teen-age group or a young people's group. No matter what the local

situation is, there must be a classification, based upon the needs and developing characteristics of the different periods of life. To understand the needs of childhood read such books as *Childhood and Character*, Harts-horne; *The Psychology of Childhood*, Norsworthy and Whitley. To know something of the characteristics and needs of adolescents read *The Psychology of Adolescence*, Tracy; *Youth*, Hall.

Characteristics.—The following classification, worked out by James V. Thompson in his book *Handbook for Workers With Young People*, will prove suggestive. It indicates a few of the outstanding social, mental, and physical characteristics that absolutely must be considered in building a program for adolescents:

SOME CHARACTERISTICS OF THE AGE GROUPS

AGES	12—14	15—17	18—24
Physical	The Great Divide Erratic growth, etc. Active or sedentary	Development of special skill Physical poise—leadership 90 per cent height 80 per cent weight	Baptism of power and skill Energy—endurance Daring—heroism Adventure—exploration
Mental	Self-consciousness Extension of range of interests Reading craze Lack of "stick-to-it-iveness" Lack of coordination Testing time—loneliness	Beginnings of choice of lifework Single loyalty—ideals fixed Intensity of purpose Emotions erratic Apprenticeship Usually "finds himself"	Specialization in chosen field Rational supremacy Individual ideas Disillusionment Honest doubt Philosophy of living
Social	Sex repulsion The gang stage Organization Constant activity Loyalty to leader and gang Group and individual service	Sex attraction (beginnings) Friendship—romance Attention to laws of social custom Extremes of fashion, etc. Exclusiveness	Niceties of social custom Want to be wanted Selection of mate—home ideals Constant companionship Social group, parties, etc. Heroic service Institutional loyalty

Seasonal activities.—In addition to the classification of persons there must also be a study of the purpose of the occasion and the season of the year. The nature of any program will be partly determined by the type of occasion and will guide the director in the selection of materials for program construction. A Halloween party, an outdoor field meet, a picnic, will indicate the nature of the program to be planned. We should not only meet the needs of the

participants but also build our program about the spirit of the time, the special day, the month or season for which a program is constructed. For the fall, winter, spring, and summer select materials suitable for such seasons.

Assembling the materials.—After a study of the physical equipment, its utilization, the classification of persons into age groups, an analysis of the time and seasons, the materials that make up the program for the month and for each particular occasion must be considered. The director or recreational committee should first plan the general outlines of the program for the year. This plan should indicate the general features for each season of the year.

Autumn.—Most churches begin the year in September, just after the close of the summer season. It is a time for increased activity in the school, the church school, and the Epworth League. It is the time to launch new programs, to welcome home those who have been away for the summer, to recruit new members, to get the various age groups organized into Leagues, classes, departments, Boy Scouts, Camp Fire Girls, etc. Plan a get-together for each age-group organization early in the fall before organizations outside of the church launch programs that enlist boys, girls, and young people. This first meeting should be well planned, with all the details of the program prepared, and a place for the announcement and adoption of plans for the year. The fall is the time to begin the young people's programs, the class programs, to organize new patrols of Boy Scouts, new Camp Fires, to develop recreative athletics, fall parties and festivals, Halloween and Thanksgiving. This season will include such activities as:

Lectures
 Story-telling
 Reading
 Motion pictures
 Orchestras
 Chorus
 Parties
 Holiday occasions
 Halloween
 Thanksgiving
 Labor Day
 Columbus Day
 Armistice Day

Booth festivals
 Home recreation
 Entertainment
 Musicales
 Dramatic expression
 Plays
 Pageants
 Stunt night
 Outdoor athletics
 Indoor athletics

Winter.—In most climates winter will be the indoor season for most activities. Features to be considered for this period of the year-round program will include the following:

Christmas holidays	Banquets for
New Year's	Fathers and sons
Interclass and interchurch	Mothers and daughters
Basketball	Families
Indoor baseball	Young people
Volleyball	Bean supper for boys
Bowling, etc.	Winter sports
Entertainments	Skating, skiing
Lectures	Hockey, sleighing
Amateur plays	Outdoor sports for Southern
Pageants for church services	States
Story-telling contests	Musical programs
Parties and socials	Home parties
Stunt night	Lincoln's Birthday
Boy Scouts	Valentine's Day
Camp Fire Girls	Washington's Birthday
Class and club organization	Saint Patrick's Day
plans	University Night

Spring.—In all climates during this season there can be a return to more outdoor activities. A few of the plans for this period will include such features as

Nature study	Athletic meets
Bird study	Picnics
Flower study	Croquet
Hiking parties	Horseshoe throwing
Interclass and interchurch	Clock golf
baseball	Mother's Day
Playground baseball for	Memorial Day
girls, boys, men, women	Outdoor pageants and dra-
Volleyball	matics
Community picnics	Arbor Day
Parties for organization	Home recreation
Community entertainments	Boys' Week
May Day festival	Girls' Week

Summer.—This season will emphasize summertime programs. Plans for the warm weather include the following activities:

Epworth League institutes	Girls' camps
Schools of Religion	Training camps and confer-
Boys' camps	ences

Vacation church schools	Fourth of July
Outdoor sports	Horseshoe tournament
Baseball leagues	Playgrounds
Tennis tournaments	Community sings
Swimming contests	Chautauquas
Rowing	Home parties
Quoits	Picnics for different organizations and families
Water sports, etc.	Motor trips
Patriotic days	Lawn parties
Flag Day	

The monthly program.—After the selection of the general features has been made for the year-round program, there must be the development of each month's activities. This should be done at least a month in advance to give ample time for publicity. It would be better to do this three months before the occurrence of scheduled events. Preparation for pageants or similar activities often requires that much time. In this monthly program there should be: (1) a place for all the age groups; (2) the correlation of the different organizations; (3) cooperation with community agencies; (4) a well-balanced program of physical, mental, and social activities; (5) correlation with all the other educational activities of the church (recreation rightly directed is not something added to but a vital part of the educational program of the church); (6) supervision for every form of activity. Materials for the construction of programs are to be found in Chapters VII to X.

The monthly schedule.—For the average small church a monthly schedule of activities will prove sufficient. For some of our larger churches with a large membership it may be necessary to prepare a weekly schedule. The following outlines illustrate a monthly and weekly schedule, one of a rural church and the other of a city church. Both churches have made a place for themselves in their communities. One of the means of building their programs into the life of their communities has been their effective plan for leisure-time activities. Both churches are equipped with a room for gymnasium purposes:

MONTHLY SCHEDULE (NOVEMBER)—METHODIST EPISCOPAL CHURCH, LANDER, PENNSYLVANIA Thomas E. Colley, pastor

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
6. Preaching, 11 A. M. S. S., 12 noon E. L., 6:45 P. M. Preaching, 7:30	7. Library reading, 4 P. M. Boys' "gym," 7:30 P. M.	1. Girls' "gym," 7:30 P. M.	2. Ladies' Aid, 11 A. M. —4 P. M. Library, 4 P. M. Moonshine Club (boys), 7:30 P. M.	3. Prayer, 7:30 E. L. study Official board	4. Library, 4 P. M.	5. Children's play hour, 2:30 P. M. Boys' "gym," 7:30 P. M.
13. Preaching, 11 A. M. S. S., 12 noon E. L., 6:45 P. M. Preaching, 7:30	14. Library reading, 4 P. M.	8. Election dinner, 12 M. Girls' "gym," 7:30 P. M.	9. Library, 4 P. M. Farmington Men's Club, 8 P. M.	10. Prayer and E. L. study, 7:30 Boys' "gym," 8:30 P. M.	11. Library, 4 P. M. Basketball game, 7:30 P. M.	12. Children's play hour, 2:30 P. M. Boys' "gym," 7:30 P. M.
20. Preaching, 11 A. M. S. S., 12 noon E. L., 6:45 P. M. Preaching, 7:30	21. Library reading, 4 P. M.	15. Public-school "gym" classes, 2-4 P. M. Girls' "gym," 7:30 P. M.	16. Library, 4 P. M. Community Sing and Red Cross campaign 8 P. M.	17. Public-school "gym" classes, 2-4 P. M. Prayer and E. L. study, 7:30 P. M. Boys' "gym," 8:30 P. M.	18. Library, 4 P. M. Basketball game, 7:30 P. M.	19. Children's play hour, 2:30 P. M. Boys' "gym," 8:30 P. M. Basketball game, 8:30 P. M.
27. Preaching, 11 A. M. S. S., 12 noon E. L., 6:45 P. M. Preaching, 7:30	28. Library reading, 4 P. M.	22. Public-school "gym" classes, 2-4 P. M. Girls' "gym," 7:30 P. M.	23. Library, 4 P. M. E. L. social, 7:30 P. M.	24. Thanksgiving services, 10:30 A. M.	25. W. F. M. S., 2 P. M. Library, 4 P. M.	26. Children's play hour, 2:30 P. M. Sunshine Club (girls), 2 P. M. Community Night, 7:30 P. M.

WEEKLY SCHEDULE, CENTRAL METHODIST EPISCOPAL CHURCH, DETROIT
Lynn Harold Hough, Pastor

	2:30	6:00-7:00	6:30-10:00	6:30-7:45	7:00	8:00	8:00-9:00	9:00
<i>Sunday</i>		Regular	church	services	during	the	day	
<i>Monday</i>			Bowling for women		Preliminary work for women's "gym" class	Regular "gym" class for women		Basketball practice for women
<i>Tuesday</i>			Bowling for men	Boy Scout "gym" class			"Gym" class for men	Basketball practice for men
<i>Wednesday</i>	Married ladies' "gym" class							
<i>Thursday</i>			Bowling for men		Preliminary work for men's "gym" class	Regular "gym" class for men		Basketball practice
<i>Friday</i>		Junior Scout "gym" class	Bowling for women		Preliminary work for women's "gym" class	Regular "gym" class for women		Basketball practice for women
<i>Saturday</i>	Junior League play hour	3:30 Camp Fire "gym" class	Bowling for men and women	7:45 Basketball games as announced or basketball practice				

Details for each occasion.—In addition to these monthly and weekly schedules a detailed program for each period has to be planned. This detailed program will largely determine the success of each event scheduled for the week and month. The director, through the committees appointed for the different organizations in the church, must work out these separate programs. Further assistance can be found in Chapter VII, which gives a few programs and lists of suggestions for program building.

FOR PROBLEM DISCUSSION

1. Do you think the physical equipment of your church has been used as efficiently as possible? If not, why not? In what other ways might your church plant be used?
2. Does the outdoor program of your church need extension? In what ways could it be done?
3. Does your church overemphasize social and physical recreation?
4. What mental recreation is lacking in your program?
5. Build a well-balanced program for one month for your church.

FOR FURTHER READING

Community Center Activities, Perry.
Education by Plays and Games, Johnson.
Community Recreation, Draper (compiler).
Epworthians' Fun Book, Fassett.

CHAPTER VII

PRINCIPLES AND MATERIALS FOR PROGRAMS OF PHYSICAL ACTIVITIES

"It's the same old thing." That was one young fellow's criticism of the parties at one church. That complaint may not be true of other churches. It is true that many recreational programs do not have the richness of material which gives the atmosphere of freshness. It is also true that because too limited a list of games and activities has been selected, each game is used too long. Each game or a few of them get stale from overuse. This does not mean that no old game should be used; it does mean that no one game should be overused. A leader of social and recreational life should always be prepared with some extra games and materials, so that it cannot be said, "It's the same old thing."

Programs may also fail because all the activities are the same type. Any program made up of one kind of activity is narrow. If all the activities are of the physical type, we are neglecting the social and mental life. Our programs should be well-balanced, so that they develop the all-round, and not a one-sided life. It is one of the purposes of this chapter to outline briefly the abundance of material for the development of well-proportioned leisure-time programs.

Knowledge of rules.—Sometimes our programs fail because we overlook a few fundamental rules for the conduct of our activities. To avoid some of the common mistakes this chapter gives the director some practical suggestions that have grown out of much experience in a variety of physical activities. We need to know not only the materials of play but also a few essentials of how to use them. The director should know the official rules of any game used. Such knowledge will often avoid trouble and disputes among the participants.

For purposes of simplicity of classification recreational activities are divided on the basis of the predominance of

(1) physical, (2) social, or (3) mental expressions. It is recognized that such a classification is not accurately scientific, but it is practical for church and community uses. A chapter is devoted to each one of these classes.

Physical activities.—The general classification for physical recreation includes the following general classes: athletics; team, group, and mass games; aquatics; winter sports; camping and woodcraft; health education.

Athletics.—The word “athlete” comes from a Greek word meaning to contend for a prize. In classical antiquity it meant any one who contended in the public contests of Greece. It refers to one trained to endure physical contests. To-day the chief forms of athletics are track and field events, boxing, wrestling, and gymnastic accomplishments. All forms develop the individual rather than a team. Track and field events include such activities as sprints for 50, 100, 220, and 440 yards; middle-distance runs for 440 and 880 yards; long-distance runs for one and two miles; cross-country runs; relay races for 440 yards run by four men each running 110 yards; 880 yards run by four men each running 220 yards; one mile run by four men each running 440 yards; hurdle races for 120 or 220 yards (in the latter $2\frac{1}{2}$ -foot hurdles are used, and in the former $3\frac{1}{2}$ -foot hurdles); and walking races of one, two, and three miles.

Field events include the following contests: shot put (eight-, twelve-, or sixteen-pound shot), high jump, broad jump, pole vault; hop, step, and jump; discus throw, javelin throw, and hammer throw. The last event should be discouraged, as it may be dangerous if spectators are near the thrower. In the Appendix are found lists of events for field, track, and floor graded to the capacities of boys and girls (8-11), boys and girls (11-14), boys and girls (14-19), and men and women.

Miscellaneous events and races.—In addition to these the following list of miscellaneous events will prove helpful and amusing for outdoor athletics, picnics, festivals, and community field days: shuttle or relay races, potato race, sack race, baseball throw, three-legged race, tug-of-war, centipede race, antelope race, crab race, set-'em-up Indian-club relay.

Mr. Ripley, in his book *Games for Boys*, makes the following classification of relay and other miscellaneous races:

1. Races where contestants run to a point and return without passing backward an object used in race. Examples of this type are: hopping race, jumping race, potato spoon relay, crab race, shoe-and-stockings race.

2. Races where an object is passed backward combined with running.

3. Races where an object is passed without distance running, such as penny race or string race.

4. Races where another person is carried or used, such as wheelbarrow race, chariot race, and three-legged race.

5. Races where all contestants run *en masse*, such as centipede race, antelope race, and mass relay.

6. Miscellaneous types, such as potato race, various shuttle races, hat-and-coat shuttle, and elephant-walk shuttle.

Equipment for track and field events.—The equipment for the events listed above is simple. The chief item is outdoor space, which may be found on lots, adjoining church property, parks, or picnic grounds. The size of the field will determine what events may be used. For the track events the distances may be measured on a level field with grass, clay, or cinder surface. For the field events the following inexpensive equipment will be necessary. Much of this equipment may be made and prepared by the young people of your church and community.

For the high jump provide two standards seven feet high and wooden crossbars. Prepare a soft landing pit from eight to fifteen feet long. Have the pit filled with loose dirt or sand. A measuring tape will be required to measure the height of jump.

For the broad jump and hop, step, and jump a take-off board and a landing pit are all that are required.

For the pole vault provide two standards from ten to thirteen feet high and a vaulting pole made of bamboo. Wooden poles are dangerous in case of a break or split. The same landing pit may be used for this event.

For the shot put an eight-, twelve-, or sixteen-pound shot is required. The shot is to be thrown from within a seven-foot wooden or whitewash circle.

The discus throw requires the purchase of a discus, which

is thrown from within an eight-foot wooden or whitewash circle.

The javelin throw is not widely used but adds an interesting feature to any meet. The javelin may be a home-made article.

A tug-of-war requires only a one-inch rope. Its length will be determined by the number of participants.

For these field events a 150-foot measuring tape will be required. A stop watch is used for sprints and distance runs.

Indoor equipment.—In case the church has a gymnasium or recreation room, many of these same events may be used indoors. Tennis shoes should be required on the floor. Two or three large floor mats provide a soft landing place for the jumping events. These same mats may be used also for wrestling and gymnastic exhibitions.

Conducting a meet.—To have events run off without delay the committee in charge should have all equipment ready for the meet and all events scheduled for a definite time.

Rules for the conduct of events may be found in the rule books of the Amateur Athletic Union, the handbook of the Young Men's Christian Association League, or Spalding's Athletic Library.

For any athletic or field meet, either indoors or outdoors, announcements should be made some time in advance, including the date, place, and list of events, together with any special rules, qualifications, and classes. Officials and committees should be selected in ample time to make all necessary preparations. The number of officials for athletic events will vary with the extent of the meet and the number of participants. Officials necessary for any meet are: (1) field or games committee to make all arrangements for the events; (2) referee; (3) scorekeeper; (4) announcer; (5) head judge and assistants at finish line to select winners; (6) timekeeper; (7) measurer; (8) starter. Other officials and assistants may be added when necessary, or some of these may be dropped where the events and numbers participating are limited.

Rules to safeguard athletics.—Like any good thing athletics may be so abused and misused that it does not pro-

duce the best results. Every recreation committee or director should insist upon a few fundamental principles in the conduct of physical activities. (1) Always have intelligent supervision to guide, and not suppress. (2) See that the rules of every game are enforced. (3) Develop good sportsmanship. See "The Code of a Good Sport" in Chapter II. (4) Provide games and activities suitable to different ages. Harm may be done by overexertion by boys or girls. Even for high-school boys basketball, which is an exhausting game, should be limited to brief playing periods. (5) For all vigorous types of athletic events physical examinations should be made. The lungs and heart should be examined before any boy or girl participates in any exhausting type of game. Danger is involved in "fat men's" races if they are too long. Adults as well as boys and girls need to have physical examinations.

Athletics for girls.—More attention has been given to the study of athletics for boys than for girls. Girls as well as boys need the benefits derived from recreative athletics to build a strong body. For guidance in planning programs for girls the following statement from the *Physical Education Manual for the Schools of the State of Oregon* may prove helpful:

To insure the best physical results from girls' athletics and to guard against possible serious damage certain rules should be inflexibly observed. Among them are the following: Physician's certification of sound heart and lungs; parent's statement of normal pelvic condition; practice periods not over forty-five minutes in length and, for the more strenuous sports, not oftener than three times a week, each period to be broken by one or two five-minute rest periods; a woman coach, who may be assisted by a man, but whose word is final, and who has entire responsibility for the health of the girls; no practice during the first three days of the menstrual period under any conditions—special cases may require longer relief from strenuous exercise; *limitation of interscholastic competition to the less strenuous forms of athletics* (basketball, notably, has done vast injury by the nervous tension of match games and the temptation to play during the menstrual period); removal of the corset, if one is worn, and the use of tennis or gymnasium shoes for all forms of athletics (the use of full gymnasium suit wherever possible); invariable use of sweaters or other wraps during rest periods and after practice unless a shower and change of clothing follow at once; careful observation of players to detect undue breath-

lessness, which indicates heart fatigue; report of undue fatigue from the parent called for frequently until parents understand their responsibility in cooperating with the coach to insure the best physical gain to their girls; cleanliness, sunshine, and fresh air in the environment of sport (dusty, ill-ventilated rooms are more prolific breeders of disease when used for athletics than when used for other purposes; no room, however well ventilated, will give as good results as the open air).

Team games.—Team games have their greatest appeal during adolescent years. Up to the ages of ten to twelve children play together rather informally. The significant characteristic of children's play is individualistic competition. During the years of nine to eleven there is a developing interest in team games. This interest becomes the dominating characteristic of play during the years twelve to twenty-five and on into adult life or as long as adults have the physique to play team games. As the adult increases in age, quieter types of recreation are required. At about twelve years of age the element of cooperation, or team play, demands team organization. Boys now play on teams of boys, and girls on teams of girls. The individualistic, competitive type of childhood gives way to organized games of intense physical activity. The great team games are:

1. *Baseball.*—The indoor or playground ball is more practical because it requires less equipment—only a ball and a bat—and much smaller area. In the indoor game the bases are only twenty-seven feet apart. Although most anyone can play the game, much speed and skill may be developed. Practically all the benefits of the regular game are to be derived from this form of baseball. At Alliance, Ohio, one of the most effective interchurch leagues used the playground form of baseball. A sample of one week's schedule of this league is found on page 48 of this volume.

2. *Basketball* is extensively used in church gymnasiums or in school gymnasiums by church teams. This game has been used by many interchurch leagues. What has been mentioned about safeguarding health should be remembered in the use of this game. Basketball may easily become too strenuous for younger boys or girls. To play this game a floor or outdoor space of at least 35x60 feet should be pro-

vided. The ceiling should be at least sixteen feet high to permit long basket throwing. The equipment for this game consists of the floor or ground space, two iron baskets, and a basketball.

3. *Volleyball* is another popular team game that can be played on a smaller court than basketball. It is not nearly as strenuous as basketball and may be enjoyed by boys or girls or adults. It also permits any number from six to sixteen to play on a team or side. The only equipment besides a playing court is a net and a volley ball.

4. *Football* is the great game for the fall months, but it is not adaptable to church recreation. It requires too much organization, too much equipment, and too much training. A playing field one hundred yards in length is required. Expensive outfits are required for each player. A coach or trainer should direct this type of game. All the advantages of football may be had through other types of activity. It should not be said that football is impracticable for every church. It has been used by a few churches. A young men's class in the Oakland Methodist Episcopal Church, of Sharon, Pennsylvania, developed a creditable football team.

5. *Soccer football* may be used effectively. A much smaller space than for American football can be used. The game is simple and can be quickly learned. It develops speed, lung power, endurance, and team play.

6. *Field hockey* and ice hockey are both fine outdoor games but require equipment beyond the resources of the average church. Field hockey is a regular feature of athletic work of a few girls' schools.

7. *Tennis* is used by many churches. Many churches now have their own tennis courts. Others use courts in parks or tennis clubs. This is a game that can be enjoyed by boys and girls, young people and adults. Tennis tournaments may be arranged for boys, for girls, for young women, for young men, for singles, for doubles, and for mixed doubles.

There are other team games, but these are the only ones mentioned for church uses. Under the section on group games other types will be mentioned. The official rules for any of these team games mentioned above may be found in

Spalding's Athletic Library. Instruction on how to play these games is found in small paper-bound books costing from ten to twenty-five cents in the same library.

Group and mass games.—Group and mass games are difficult to classify in divisions that will not overlap. Some have features of the team games just listed. Many require no equipment and are sometimes called nonequipment games. Though simple, they do have as much value as many of the games that require expensive equipment. These group and mass games furnish wholesome recreation; they develop quickness in physical coordination, the aggressive spirit, alertness in thinking, and friendliness. Some of them can be used at indoor and outdoor parties and socials. The best classifications recognize the following classes: (1) *Tag games*, such as chain tag, dizzy Izzy, Japanese tag, mount tag, maze tag, and skunk tag.¹ (2) *Circle games*, which are played in circle formation of either single or double lines. For a double circle the players may line up in double file, then march into a circle. Some of the best-known games of this type are dodgeball, bull-in-the-ring, hopball, jump-the-shot, poison, swat-the-fly, three deep.² (3) *Opposed-line games*: For games of this type form in two lines by height. Some of the most familiar games of this type are: hand wrestling, badger pulling, hop wrestling, Jap wrestling, mounted knights, rooster fight, rush-o'-war, and staff twisting.³ (4) *Relay games*: These have been referred to earlier in this chapter.⁴ (5) *Hunting games*: The title indicates the character of this type of activity. Many may be used with children. Those commonly known are the following: hide-and-seek, hunt-the-thimble, hunting peanuts, hunt-the-button, and hare-and-hounds.⁵

Water sports.—For churches water sports will be largely confined to summertime programs. A few churches have swimming pools. Since equipment for this kind of sport

¹ For other games see *Games for Boys*, Ripley, Chapter III; *Recreation for Young and Old*, Ebright, pages 36-40.

² See *Games for Boys*, Ripley, Chapter I; *Recreation for Young and Old*, Ebright, pages 36-40.

³ For additional information see *Games for Boys*, Ripley, Chapter II; *Recreation for Young and Old*, Ebright, pages 40-43.

⁴ W. J. Cromie, in his book entitled *325 Group Contests for the Army, Navy, and School*, has developed a very extensive list of relay games.

⁵ See *Recreation for Young and Old*, Ebright, pages 30-36.

is very expensive, it is out of the question for the average church. In cities it is now possible for church organizations to use pools operated by other agencies, such as the Young Men's Christian Association, schools, and municipalities. For most churches this kind of recreation will enter only into the summer program. With the development of Epworth League institutes, young people's conferences, schools of methods, church camps for boys or girls, water sports have become a large factor at these gatherings.

Too often adults have looked only upon the dangers connected with water. Compared with other recreational activities water sports have received little consideration. We have thought so much about avoiding any accidents that we have given little time to instruct boys and girls and young people about how to take care of themselves in the water. Knowledge and practice of this kind would mean avoidance of accidents.

Swimming should be taught every child for his own safety if for no other reason. Children should be taught before they are fourteen years old. But that is not the chief reason for instruction in swimming. Swimming is a very healthful activity. It develops all the muscles, it strengthens the vital organs, it takes people out of doors, it affords great enjoyment. Few activities are more popular in summer time than swimming for boys and girls. The "ole swimmin' hole" is as popular as any other institution. Swimming, like other sport, may be overdone; hence, the director of recreation should know its dangers (such as staying too long in the water), how to take care of one unable to swim, how to break holds, the best methods of resuscitation. But above these necessities there should be instruction in the best forms of swimming, for sprints, for long distance, how to dive, and a few of the different diving forms. A good book for instruction on these subjects is *At Home in the Water*, Corsan, which adequately illustrates different styles of swimming and diving, also how to take care of emergencies in the water. The Red Cross has prepared a life-saving test for men and boys and one for women and girls. Due to the fact that boys and girls have never learned to swim, many lives are lost every

year. To save life the Red Cross now offers a diploma to those who successfully pass the life-saving test before one of its accredited examiners. Persons able to pass this test are well qualified to take care of others as well as themselves in the water. Write to the Red Cross, Washington, D. C., for the requirements of this test.

Desirable swimming accomplishments.—In elementary grades boys of twelve years or more should learn the straight front dive, the breast stroke, the side stroke, and the crawl stroke; swim ten to fifteen minutes; two methods of swimming with another; three methods of breaking away from the grip of persons in peril of drowning; and the Schaefer method of resuscitation. Girls twelve or above in elementary grades should learn the breast stroke, the side stroke, the front dive; to swim ten minutes; two methods of carrying another; and two methods of breaking away. Boys in high school or of high-school age should be able to pass the foregoing test and learn to swim twenty to twenty-five minutes; four methods of swimming with another; to swim thirty feet under water; jackknife dive; swan dive; and to retrieve an object under water. Girls of high-school age may learn to swim fifteen minutes; three swimming strokes; three methods of carrying another; and the Schaefer method of resuscitation.

Water games and contests.—Several games may be played in water, including water basketball, volleyball, tug-of-war, and wrestling. A great variety of races is adaptable to the water, including many different types of relays. Then there are such races as the candle race (carrying a lighted candle), the umbrella race, the old-clothes race, and the life-saving race. Types of contests are: diving for form, handicap swims, swimming under water for distance, sprints and distance swims, water tilting in row boats or canoes.

Precautions.—Boys and girls should be taught to swim as early as possible. Swimming should be under the supervision of some responsible person. Cramps in muscles of legs or arms should not mean drowning; even cramps in the stomach may be handled if the swimmer can bear the pain and keep his head far enough out of water for air. Fright is the greater danger.

Persons ought not to go into the water when the body is chilled or cold. Do not stay in the water too long.

Persons with weak hearts should ask a physician's advice before swimming. Possibly more drownings are caused by weak hearts than by cramps.

After meals one or two hours should elapse before entering the water.

Winter sports.—It might be said that winter sports are only one form of athletic activity. That is true. However, winter sports may well be classed by themselves. We have neglected outdoor winter sports too long. Switzerland has long been popular for wintertime activities, but many parts of the United States afford the same opportunities. Wherever cold weather prevails skating is possible. If no body of water is near-by, an artificial rink may be made on a level space of ground surrounded by a ten- or twelve-inch dike. This dike may be made by a snow bank if the snow is first saturated with water and then permitted to freeze. Unless there is a clay surface to the ground, the water may seep out. Begin by making a very thin coating of ice, so that the ground and water are frozen solid. Add thin layers of water and permit them to freeze solid. A good surface may be left by these additions.

Skating is the finest of winter sports. It is enjoyed by all ages, is very invigorating, and exercises all the muscles. Fancy skating is one of the most graceful and skillful of all outdoor activities. In Duluth the superintendent of recreation used the following tests for school boys and girls. The boys were divided into three divisions, and the girls into two groupings:

- | | |
|---|------------|
| 1. Skate 100 yards in — seconds..... | 100 points |
| 2. Skate circle to left..... | 100 points |
| 3. Skate circle to right..... | 100 points |
| 4. Skate circle backward to left..... | 100 points |
| 5. Skate circle backward to right..... | 100 points |
| 6. Skate figure 8, one foot to each circle..... | 100 points |
| 7. Skate and broad jump..... | 100 points |
| 8. Skate and high jump..... | 100 points |
| 9. Spread eagle..... | 100 points |

Contests and games.—Snow battles may be held, with rules governing the games. Contests on building snow men

make good sport. The size, proportions, and design are the items to be judged. Where there is enough snow, tobogganing and bobsledding are exhilarating sports.

Where a sufficiently large surface of water is frozen, skate sailing and ice boating may be enjoyed. Skate sailing is not expensive, requiring only a little light canvas and two light poles or rods.

Among ice games hockey is the most popular. This requires a playing surface of 50x112 feet up to 116x250 feet. It is played by seven persons to a side.

Other games and activities are: snow dodgeball, snow baseball, and an ice masquerade.

An ice carnival may be planned in Northern States. It should include such events as ice races for boys of different age groups, ice races for girls of different age groups, relay races by married couples, obstacle race, fancy skating for women and men, ski jumping, snow shoeing, and sleigh rides.¹

To improve health and physical ruggedness we need to stimulate more outdoor winter recreation in our country. Every person should cultivate an outdoor hobby for winter as well as summer. God's out-of-doors improves not only one's health but one's religion.

Conferences, camping, and woodcraft.—Summertime programs are being increasingly used by churches. Within recent years hundreds of young people's summer institutes have been organized. For the summer of 1922 there were more than one hundred Epworth League institutes, in which some forty thousand young people lived largely out-doors. While these are essentially church training conferences for church leadership they do in many places introduce several elements in camping. In addition to their chief purpose they do much to promote wholesome open-air recreation and a love for the out-of-doors. Many other denominations as well as extrachurch organizations are using this popular type of summer program.

Another type of summer work is the boys' or girls' camp. The church goes along with the boy or girl for a week or longer in the open. One lad at the end of one week of a

¹ For further information on winter activities refer to *Book of Winter Sports*, Dier.

church camp exclaimed: "Gee, I wish this camp would run all summer!" The program includes material for the development of the religious, physical, mental, and social life. The objective of this type of camp for younger boys or girls of twelve to seventeen years old is not simply for the training in church leadership but for growth "in wisdom and stature, and in favor with God and men." Special emphasis is given to God's out-of-doors and how to take care of oneself in the open. That means a study of campcraft and woodcraft or nature craft. A sample program of a day in such a camp as conducted by several churches follows:

- 6:45. Reveille.
- 6:50. Setting-up exercises.
- 7:00. Flag raising.
- 7:30. Mess.
- 8:00. Morning devotions about breakfast table.
- 8:15. Fatigue duties, putting camp in order, arranging tents.
- 9:00. Inspection.
- 9:15. Bible-study groups.
- 9:45. Recess.
- 9:50. Church-leadership course.
- 10:20. Recreation demonstration.
- 10:45. Campcraft or nature study.
- 11:20. Scoutcraft, first aid, handcraft, etc.
- 11:50. Swim, if desired, for ten minutes.
- 12:15. Mess and rest period.
- 2:15. Athletics and organized activities, not compulsory.
- 4:00. Swimming, boating, and lifesaving.
- 6:00. Mess.
- 7:00. Recreation.
- 7:30. Camp fire, stunts, entertainment, songs.
- 8:00. Brief fifteen-minute personal-problem talk.
- 9:30. Taps and lights out.

Such a day is packed full of activities that minister to the religious, social, mental, and physical life. With such a program the growing boy or girl discovers that all the interests of life may be unified in the church. No distinction is made between the sacred and the secular. Everything that is wholesome and good, according to God's plans for the growing life, is sacred. To get the best benefits of this type of a program engage leaders who can lead in the subjects of camp and nature craft. Campcraft creates a love and reverence for the outdoor life. It includes the

study of subjects such as camp site, camp equipment, camp making, camp fires, camp cooking, and camp sanitation.¹

The camp affords an excellent opportunity to introduce the boy or girl to the wonders and beauties of nature. Out in the open the boy's heart is wide open to God's creations. His life should be enriched with a developing knowledge and love for water and land birds, wild animals, trees, wild flowers, stars, and rocks. Reliable books on these subjects are listed in Chapter IX.

Health education.—The Great War proved that one fourth of our young men had physical deficiencies. Very little health education has been given to the general public. The public schools have done and are doing splendid work, but the unfortunate part is that all school children are not receiving the same kind of instruction and medical examination. In many rural schools scarcely any instruction is given, and no medical examination. The result of this became evident during the draft examinations. Cities were sending better men physically than the country. A report of the New York State Department of Health shows that since 1910 the death rate is greater in rural New York than in the City of New York. The Joint Committee on Health Problems in Education of the National Educational Association and the American Medical Association has shown that country children have a greater percentage of health defects than city children.² The following defects are compared:

	<i>Rural</i>	<i>City</i>
Teeth defects	49 %	33 %
Tonsil defects	28 %	16 %
Adenoids	23 %	12 %
Eye defects	21 %	13 %
Malnutrition	16 %	7½ %
Ear defects	4½ %	½ %

It is true that it is impracticable for the church to undertake an extensive program of health education. Wherever the schools and homes are taking care of this vital problem of physical health, it is not necessary for the church to duplicate their work. But there are still so many

¹ One of the best books on this subject is *Camping and Woodcraft*, Kephart, in two volumes. Volume I is on *Camping*; Volume II, on *Woodcraft*.

² "Health Chart," by Dr. F. D. Wood, chairman of Committee on Health Problems of the National Council of Education.

communities where so little is being done to grow strong, rugged boys and girls that the church ought to lead in stimulating school and civic bodies to provide better health education. Men and women frequently break down nervously and physically because they did not build habits of health in boyhood and girlhood. Our churches believe in salvaging spiritual wrecks but we believe more in preventing moral and religious breakdowns. If we are to minister to the total life, we should also be concerned about preventing physical wrecks. Of course, this is not our chief task, but it is imperative that some agency lead in many communities for the development of better health.

The church can do a few things to stimulate greater interest in the health of our children, our boys and girls and young people: (1) It is possible to urge better health habits and promote outdoor hobbies. (2) The church can stimulate a greater interest in the laws of health. There is a criminal lack of knowledge on this subject. (3) Social hygiene and sex education have been more or less neglected by almost every agency in most communities. Even public schools are not adequately caring for this subject. The home has been negligent, and the same might be said of the church. Here is an unusual opportunity to make a real contribution to the health assets of a community. Whatever is done should be planned carefully and scientifically.

Health week or campaign.—In some places a health week has proved valuable in improving health conditions. The object should be the promotion of an educational program of good health for every child, boy, girl, man, and woman. Information may be presented by means of health and personal hygiene talks, stereopticon slides, posters, motion pictures, and blackboards. Cooperation with other agencies should be sought.¹

¹ Any church can get information from the following sources: (1) The United States Public Health Service, Washington, D. C. Pamphlets for free distribution may be had on *The Road to Health*, *Vaccination*, *Man Power*, *Adenoids*, *The House Fly*, etc. Sets of charts entitled *Keeping Fit* may be had at reasonable prices. (2) City or State boards of health frequently supply help through pamphlets, posters, etc. (3) The Elizabeth McCormick Memorial Fund of Chicago lends posters for postage only. (4) The National Tuberculosis Association, 381 Fourth Avenue, New York City, will supply information upon the subject of tuberculosis. (5) A few motion-picture health films may be obtained from the Bureau of Motion Pictures, 347 Madison Avenue, New York City. (6) Local physicians, dentists, and opticians may be consulted. (7) Young Men's and Young Women's Christian Associations.

The people of the community may be reached through newspapers; lectures in schools, churches, and clubs; special health literature; stereopticons and motion pictures; posters and charts; health Sundays in the churches; exhibits in store windows. Lectures or talks should include such subjects as social hygiene, foods and nutrition, public sanitation, pure milk and water, flies, home sanitation, and the relation of good health to good citizenship. Personal health can be improved through illustrated lectures and demonstrations on the care of the teeth, air and ventilation, cleanliness, exercise and rest, and sex education. For these subjects on personal health *How to Live*, Fisher and Fiske, is one of the most useful books for the general public that can be obtained. *Sex Education*, by Bigelow, is one of the best single volumes on this subject for parents and leaders. Local doctors, dentists, nurses, physical instructors, and health officers should be used. Many will gladly contribute their services to the cause of better personal and public health.¹

Good health is one of life's greatest assets. The church that helps people realize this asset will add not only to the physical happiness but to the mental, social, and moral welfare of the community.

FOR PROBLEM DISCUSSION

1. What type of physical activities are needed in your community?
2. How can your church assist in providing wholesome physical activities and in stimulating greater interest in outdoor recreation?
3. Is your community adequately taking care of instruction and training in health habits?

¹ The following films on health subjects may be had: "A Microscopic View of Blood Circulation" (three reels); Scientific Film Corporation, New York City. "Heart and Blood"; Bray Picture Corporation, 23 East Twenty-sixth Street, New York City. "How We Breathe"; Bray Pictures Corporation (address above). "Foot Follies"; National Y. W. C. A., New York City. "Study in Feet"; Bray Pictures Corporation (address above). "A Mouth Full of Wisdom"; also other films on disease prevention; Y. M. C. A., 347 Madison Avenue, New York City. "The Germ of Life" (on sex education); Y. M. C. A. (address above). "How We Hear"; Bray Pictures Corporation (address above). Films on sex education suitable for certain age groups may be obtained from the American Social Hygiene Association, 105 West Fortieth Street, New York city.

4. How can your young people provide equipment for physical activities?

FOR FURTHER READING

How to Live, Fisher and Fisk.

Athletes All, Camp.

Health by Stunts, Pearl and Brown.

Book of Winter Sports, Dier.

CHAPTER VIII

PRINCIPLES AND MATERIALS FOR PROGRAMS OF SOCIAL ACTIVITIES

Social recreation.—Most of our problems in church work will be with socials, parties, and entertainments. More has been done by churches with the social life indoors than outdoors. Not many churches go to excess in any form of recreational activities, although it is true that American life is inclined that way. Either we don't do anything in play life or we overdo it. On our holidays we frequently overdo, so that "the day we most need a holiday is the day after a holiday." Our failure in the average church has not been too much social life but too little. We have "sent our young people away to the dance halls, the pool rooms, the 'movies,' for their fun and asked them to return for their religion." Instead of such a policy our churches should provide the fun for young people in the church. In this way our program will minister to the whole life, not merely a section of life.

Little equipment necessary.—It is possible for every church, no matter how limited its physical equipment may be, to provide a social program with a variety of activities for different age groups. Even a one-room church may do much to minister to the social life of its community. Both one-room and two-room churches have already built the social life of the neighborhood about the church. This is as it should be. Every church can do this to some extent. The following list of types of social activities is not exhaustive but rather suggestive of the possibilities which a director of social life has at his disposal:

Parties and socials.—Materials for this type of social activity are abundant and include a rich variety of things to do. There is really so much good material already in print that there is no excuse for using "the same old things" over and over again.¹ Materials may readily be

¹ A study of the following books will reveal the possibilities of attractive activities: *Recreation for Young and Old*, Ebright; *The Book of Games and Parties*, Wolcott; *It Is to Laugh and Ice Breakers*, Geister; *Phunology*, Harbin; *Fun for Everyone* (Community Service); *Games and Parties for Children*, Davison; *Handbook of Games and Programs*, La Porte.

found for interesting and entertaining programs. These materials will include the following types of activities:

1. *Mixers, or partner finders.*—This type of activity is used to get people acquainted, to provide an easy and democratic method for selecting partners, and to fill in time while folks are arriving. These games should develop a definite social atmosphere. They are to get people moving about or acting together, such as singing songs around the piano while waiting for all to arrive, mixing people by marches, or finding partners by matching songs or advertisements. Attractive lists of mixers can be obtained in Miss Geister's book *It Is to Laugh*, Chapter I, and Miss Wolcott's book *The Book of Games and Parties*, Chapter XXII.

2. *Games.*—Here we have another long list of sources that furnish good material for social programs. Games may be divided into (a) active games and (b) quiet games. The former include group games for a large or small number of players. The active type of game includes all those that involve much physical activity, such as running games, circle games, opposed-line games, races, etc. These are mentioned in the list of physical activities in Chapter VII. Some of these games should be used to get all to take part. Some should be selected for a group of persons who need more physical activity than some of the people present at the party.¹

There is also a large variety of quiet games. These should alternate with the active type of game. Neither type should be used for very many minutes. Stop or change the game before any person begins to lose interest. The quiet type of game includes all those group games that do not require much physical activity, such as guessing games, observational games, literary games, parlor games like "Up Jenkins," checkers, and progressive poetry.²

There is another type of game, which may be either active or quiet. It involves an element of the unexpected or unknown and appeals to the instinct of curiosity. Games

¹ For games of the active type see *Games for the Playground, Home, School, and Gymnasium*, Bancroft, pages 43-211; or *Recreation for Young and Old*, Ebricht, pages 11-53; and *Phunology*, Harbin, pages 168-99.

² Material for quiet games can be found in *Games for the Playground, Home, School, and Gymnasium*, Bancroft, pages 211-43; *The Book of Games and Parties*, Wolcott, pages 404-26; *Recreation for Young and Old*, Ebricht, pages 54-76.

of this type are such as mind reading, "the gathering of the nuts," palmistry, hypnotism, etc.¹

Parties or socials for special occasions and seasons.—Every type of organization makes plans for special occasions. There are many sources of materials for socials for children, for young people, for old people. All ages are interested in these days and seasons. Some of the holidays, special occasions, and seasons to be planned for are:

Christmas	Summer lawn parties
New Year's	Booth festivals
April Fool's Day	Maytime parties
Fourth of July	Garden parties
Lincoln's Birthday	Commencement parties
Washington's Birthday	Parties for different months
Saint Patrick's Day	Memorial Day
Thanksgiving Day	Children's parties
Valentine's Day	Family parties
Halloween	Neighborhood parties
Poor-time parties	High-school parties
Birthday parties	College parties
Banquets	Circuses
County fairs	

For these occasions and days the person or committee in charge of the party should consider the following items in preparing a program: (a) Invitations appropriate to the occasion. They may be sent to each individual or announced on attractive posters. (b) Decorations and color scheme appropriate to the holiday—for example, shamrocks for Saint Patrick's Day, pumpkins for Halloween and Thanksgiving, etc. (c) Activities planned to emphasize the spirit of the occasion. It is not necessary that all activities should be directly related to the holiday, but all should be appropriate. For April Fool's Day tricks and fakes, trick games, stunts, and fake exhibits are appropriate. For materials for special occasions the largest variety of suggestions for games, decorations, and refreshments will be found in *The Book of Games and Parties*, Wolcott, Chapters I to XXIV inclusive.²

¹ For entertaining games of this type refer to *It Is to Laugh*, Geister, Chapter IV; *Recreation for Young and Old*, Ebright, pages 61-69.

² Other material for programs for the different months of the year can be found in *Phunology*, Harbin; or *Epsworthians' Fun Book*, Fassett. For games for children for special occasions refer to *Games and Parties for Children*, Davison, pages 99-148; also *Games for the Playground, Home, School, and Gymnasium*, Bancroft (revised

Picnics and outdoor frolics include such events as family picnics, club picnics, League picnics, Sunday-school picnics, field days, bacon bats, "wienie" roasts, taffy pulls, camp fires, marshmallow toasts, etc. For such events the committee or person in charge will plan for (a) a suitable outdoor site, (b) the "eats," (c) the activities, which will include games suitable for picnics, songs, and possibly a stunt or two.¹ For city folks such outdoor affairs are very desirable.

Entertainments, musicales, stunts, minstrels.—These events include a wide variety of activity and afford a large opportunity for the development of originality. They can be used to take up the time of an entire evening or they may be utilized as numbers on any social or party program. When used in this latter way interest will be added to any social program.

Musical numbers include piano and other instrumental stunts accompanied with talking, glee club, chorus, orchestra, instrumental, vocal, tableaux and pantomimes with songs, community sings.

Stunts may be performed by one person or a group. They include such performances as chalk talks, monologues, magic, fakes, pantomimes, tableaux, take-offs, dialogues, acrobatics, etc.

The *minstrel* idea, with its chorus, end men, and interlocutor, may include any number of persons and be arranged for any length of time from ten minutes to one hour. The essentials for a good minstrel are a good interlocutor; at least two end men who are good at telling jokes; and a chorus that can sing fairly well.²

When an entire evening is given to the type of entertainment that includes musical numbers and stunts or minstrels, careful planning must be done. There are a few

edition), pages 446-49; and *Children at Play in Many Lands*, Hall, pages 1-79. For girls see *Good Times for Girls*, Moxcey, pages 50-63. For boys refer to *Social Activities for Men and Boys*, Chesley, pages 97-115; *Rural and Small Community Recreation*, Community Service.

¹For help on these activities refer to *It Is to Laugh*, Geister, pages 105-27; *Games for the Playground, Home, School, and Gymnasium*, Bancroft, pages 444-46; *Good Times for Girls*, Moxcey, pages 74-79.

²One of the very best books for assistance on stunts, all kinds of amateur entertainments, musical numbers, is *Producing Amateur Entertainments*, Ferris, Chapters I to VII inclusive; also *Health by Stunts*, Pearl and Brown (these are all of a physical type); *Folk Dances and Singing Games*, Burchenal; *Recreation for Young and Old*, Ebright.

essentials that must not be overlooked: (1) The program should be planned sufficiently far in advance to give ample time for preparation. (2) There should be a variety of material in short plays, pantomimes, monologues, dialogues, stunts for one person or a group, musical numbers, and organization activities. (3) Don't fail to set a time limit for each number; otherwise, the program may become tiresome because of its length. (4) Complete all physical preparations for stage, lights, costumes, etc., before the night of the entertainment. (5) Have a good number at the start, and close with a number that makes a good finale for the evening.

A typical program for such an evening would include: (1) instrumental music and familiar songs while the people are gathering; (2) monologue or reading; (3) quartet or chorus; (4) pantomime or take-off; (5); songs by all; (6) tableaux; (7) musical stunts; (8) entertainment film or slides including illustrated songs; (9) one-act play or stunt by group; (10) something for all. This type of a program is for wholesome entertainment, amusement, and fun. It is valuable for the development of originality and the expression of the dramatic instinct. It gives an opportunity for the single individual or a group to entertain and also a place for all to contribute.

Essential elements for parties, socials, and entertainments.—Successful parties do not happen; they are made by much careful thought for details. They also require work in preparing the program and planning the entertainment for all persons at the party. If parties are dull and stupid, it may be for lack of preparation. For children's parties lack of preparation may mean rowdiness. "We had the time of our lives" was the enthusiastic expression of a group of young people at the conclusion of a church social. When people feel that way they will come again. The director of recreation or any leader in planning parties or entertainments should recognize a few essentials of a good party:

1. *Plan for a normal age group with similar interests* except where the purpose is to have family groups or a community gathering where all ages are present. Even in such circumstances provision should be made for the differ-

ent age groups present. Many socials fail because the program is planned for one age group; other age groups present are not interested in the games and stunts selected.

2. *Be sure to have the room or rooms in which the party is to be held as attractive and inviting as possible.* The physical appearances do much to create a social atmosphere. This is so important that some one person or a committee should be responsible for making the room clean, cheerful, and homelike. At a city church in Chicago the socials for the high-school students were held in the gymnasium. It was large, bare, and rather unattractive. When these young people played at their socials in the "gym," there was an unusual amount of roughness and noise. The environment and associations of the room stimulated physical activity. The church-school board discussed the situation and decided to hold the socials in the attractive church-house parlors, which were quite homelike in their decorations and furnishings. In this room the noise and roughness of the socials in the bare gymnasium disappeared. This was largely due to the environment, because the boys and girls had not been told that they would have to behave differently in the church parlors. Attractive rooms always beget respect and better conduct results.

3. *A leader who is enthusiastic, tactful, and cheerful should be engaged to direct the activities.* The spirit of the leader or host is contagious. Much of the success of any party, therefore, will depend on the genuine interest of the leader. An ungracious person can spoil most any occasion. For the young people's group the leader or leaders can be selected from among their own number. The older the group, the less supervision should be needed.

4. *Refreshments always have a place at an evening social.* For church affairs these should be inexpensive and served attractively. Boys or girls or young people can take care of the work involved in serving the "eats." It is well to remember that even the refreshments can add to the spirit of the party by being suitable and appropriate to the place and season of the year.

5. *Responsibility for the details of a social or party should be assigned to responsible persons or committees.* Don't try to put all the work on one person. It's too much.

If you don't want to wear out a willing volunteer worker, see that the following duties are assigned to reliable and responsible committees or persons. (a) *Reception of guests or members*: Some person should see that there are no awkward moments while people are arriving, and that the people become acquainted. (b) *Publicity*: Posters, bulletins, invitations, announcements, and newspapers are means of informing members and constituency of all social activities. Any person who has an artistic or advertising interest should be qualified for such work. (c) *Refreshments*: These always mean work. Persons who are responsible for this part of a party should be those who can leave the activities of the social at any time in order to have the "eats" ready to serve at the proper time. (d) *Decorations*: These require the work of one or more persons. In the building plans of the average church there is little or no consideration given to an attractive and homelike room for socials. Some person who is able to make the average social room attractive should take charge of the decorations. (e) *The program*: This will largely determine the happiness of any occasion. Because this part of the preparation for a party is so important, it is wise to have one or more experienced persons prepare the program. *Don't make the mistake of having a social with no program prepared.* Lack of preparation is often the cause for a dull and stupid or boisterous evening. Careful preparation eliminates rowdiness.

6. *Socials should be one of the opportunities to express our Christian principles.* Church social affairs should always cultivate an unselfish spirit of consideration for the pleasure of others. Cliques and snobbishness should be superseded by Christian democracy. Rowdiness and crudeness should not be tolerated. Parties are a means of cultivating courtesy and refinement in all relationships. Good manners should be the rule. We should never permit such crudities as make it possible for some to say that "the dance hall is a better training school in courtesy and refinement than some church socials." "Manners," says Emerson, "are the happy ways of doing things." Nothing less can be the standard for our churches.

7. *Clean up.* No one wants dirty rooms at home;

neither should we tolerate lack of cleanliness in the church building. If dirty dishes and untidy decorations are left for some other person to clean up, we are not practicing Christian principles. Every organization holding any kind of activity in the church plant should have a committee responsible for the clean-up even though in some churches a person may be employed to do such work. The clean-up duties should rotate among the membership of any organization, so that the same persons will not be responsible for each social.

Successful programs.—Much experience has proven that successful programs plan for the following details: (1) *Every person should get acquainted.* This socializing process can be accomplished with that type of activities termed mixers. (See page 100.) (2) *Games in which all take part may be alternated with activities in which a few take part.* (3) *Active games should alternate with the quiet type of activity.* A game that is primarily a physical activity may be followed with one of a mental type. (4) *It is desirable to have a place on the program where one or a few may entertain the others with music, dialogues, stunts, plays, etc.* (5) *There should be a sufficiently large selection of activities so that no one of the activities has to be used so long that it becomes tiresome.* Whenever this occurs, a group loses its spontaneity or “pep.” Variety gives life and interest to every social. Change the game or activity before it becomes tiresome. (6) *Plan to have the largest number of participants by planning games interesting to all.* (7) *Have a plan to take care of all guests as they arrive.* It does not do us very much good to preach about Christian democracy and not be considerate of the feelings of all who come to our socials. (8) *Have the details of the program and the approximate time for each activity listed on paper.* This means that the fun and entertainment proceed smoothly, without interruptions and awkward pauses. (9) *Arrange to close the program promptly, not letting it drag out too late in the evening.*

How to teach games.—Unless “the same old thing” is used on every occasion, new games and new activities will have to be learned by boys and girls and young people. At a social a new activity should be taught in the least possible

time. To do this requires some skill on the part of the leader. To develop this ability in young people arrange to have different ones prepared to teach a new stunt or game. The teacher of a game must consider the following instructions for teaching games: (1) *Have an accurate and usable knowledge of the game.* (2) *Be prepared to give a brief but clear explanation of the activity.* Just a bit of demonstration can be given with the explanation. For many games, however, demonstration is not necessary. (3) *Give the directions in a friendly manner and answer necessary questions.* Some things will be understood as the game progresses. (4) *Get the game started as quickly as possible.* (5) *Insist upon all players abiding by the rules of the game.*

Typical programs for parties.—It is impossible to do more than suggest the type of activities that go to make up programs for socials. Programs for parties should be interesting always. *A social program should be a subject for prayer.* No one knows how much good is rendered by parties. Out of eight hundred delinquent girls before the Denver Juvenile Court five hundred testified, "We were so lonely." A few good church parties might have saved many. A program for a party of young people should include:

1. Music while people are arriving, and a committee or person to take care of the guests so that there are no embarrassing moments.

2. Grand march mixer to music, using various formations to mingle all present.

3. Mixing or active games like bounceball, bridge relay, shuttle relay, bowling relay.

4. Singing popular songs or singing games like "Popularity" or "Merry Go Round" or elimination march.

5. Quiet games like "I Have a Face," "Laughing Game," or "Smile."

6. Stunt by which one or a few entertain others, such as a cracker-eating race, a lobster race, a monologue, a musical number, a bit of magic, or a brief dramatization.

7. Active games such as chair relay, chariot race, dodgeball.

8. Refreshments; finding partners for refreshments as mentioned on page 100.

9. Musical game or closing songs.

This kind of a program has proved successful. The

leader should have one or two games in reserve for each type, so that no one game will become monotonous.

All our parties ought not to be confined to one age group. There is a danger that persons of such groups will think they can have a good time only with those of their own age. Family or community socials should be scheduled. Young people should not grow up thinking they cannot have good times with their parents and older folks or younger. Many parties can be arranged for family groups on holidays or festival days, such as Halloween, Thanksgiving, Community Christmas Tree, Memorial Day, New Year's Day, Lincoln's and Washington's Birthdays, May Day, Saint Patrick's Day.

For such parties the following suggestions have proved successful:

1. Familiar songs and music while people are arriving.
2. Introductions and mixers to music such as "I'm Glad to Meet You" in circle introduction, matching partners with cut advertisements or cut songs. In the latter case have the partners sing the song.¹
3. Grand march with various formations.
4. Active games such as all-up relay, clothes-pin race, dodgeball, necktie relay, parlor baseball, suitcase-and-clothes race.
5. Quiet games such as spelling bee, guessing games, observation games, progressive poetry, testing the senses, alphabet game.
6. Stunts and games in which a few entertain others: centipede race for boys, antelope race for girls, indoor auto race for young people, reading, musical numbers, tricks and magic, indoor track meet.
7. Musical games such as elimination march, popularity, musical romance, chairless partners.
8. Refreshments.
9. Folk songs such as "Carry Me Back," "Auld Lang Syne," "Aloha Oe," "Old Black Joe," "All Through the Night."

FOR PROBLEM DISCUSSION

1. What different types of materials are used in your parties and socials?
2. Learn and teach a new game or activity to a group.
3. In what ways might the young people improve the attractiveness of the social rooms? Would it be possible for

¹ *The Book of Games and Parties*, Wolcott; *Recreation for Young and Old*, Ebright.

them to equip a social room in case your church has no such room?

4. Have your socials been interesting? If not, why not?

5. Construct two or three programs for a young people's party, a children's party, or a family party.

FOR FURTHER READING

In addition to the books mentioned in the footnotes other material may be found in:

Music for Everybody, Bartholomew and Lawrence.

Games, Draper (compiler).

Education by Plays and Games, Johnson.

Games and Play for School Morale (Community Service).

Epworthians' Fun Book, Fassett.

Manual of Play, Forbush.

CHAPTER IX

PRINCIPLES AND MATERIALS FOR PROGRAMS OF MENTAL ACTIVITIES

"THE church," writes the Rev. J. Lane Miller, of Franklin Street Methodist Episcopal Church, Johnstown, Pennsylvania, "that does not make itself a positive force in the community for education and culture loses an opportunity to attract to itself and the gospel groups of people who are not attracted in any other way. Too frequently the church in the eyes of a discriminating community becomes a 'low-brow' institution because its only social activities are confined to the kitchen or an occasional young people's party featured by rowdiness and noise."¹ An all-round recreational program is not complete without a contribution to the intellectual life as well as the physical and social. When the Master said, "I am in the midst of you as he that serveth," he did not confine his ministry to that which was purely religious; even the ministry of a "cup of cold water" was recognized by him. He came to give life more abundantly. There are many people to-day who are "hungering and thirsting" for food to feed their mental life. They are often among the finest folks in the community. Unfortunately, many of this group feel that the church has little to offer them. Sometimes this is the fault of the church and sometimes it is the fault of the people. It is true that many churches have often neglected the intellectual group. There can be no justification for the neglect of any group or class of people. Our programs should command the respect of intellectual leaders through a larger ministry to mental interests of life.

The average community is not supplied with a very high and wholesome type of winter-evening diversions. Most of our amusements are highly commercialized. Their operators are thinking in terms of dollars, not needs of the community life. Outside of the schools little is offered by

¹ *Zion's Herald*, April, 1922.

any agency during the winter which is intellectually stimulating. Here, then, is a challenge to the church to prepare a feast of intellectual good things. If the church is to offer a higher type of recreation than the average community offers, a larger consideration must be given to the cultural and intellectual activities.

University night.—To meet the mental needs of the average community Franklin Street Methodist Episcopal Church has developed "university night." The pastor of the church writes:

This night differs from church training night in that the former offers subjects not only religious or biblical but secular, scientific, and intellectual. It extends for a period of six consecutive Friday evenings and does not supplement any of the regular devotional meetings of the week. Each evening is divided into two periods. From 7:30 to 8:30 o'clock the matriculated students attend the departments of their choice, covering such a wide variety of subjects as literature, popular science, economics, public health, household engineering, music, art, nature study, and needlecraft. Attendance in the department selected on the first night is expected to be regular throughout the course. At 8:30 all the students meet in a general assembly to hear a lecture, musicale, or entertainment in tone far above the commercialized amusements of the average city.¹

The subjects and courses covered in this night during five years are numerous and various. The literature section has been the most popular. In this section books are reviewed, one or two evenings are given to fiction, another to travel, another to essays, and another to children's books. Bankers, business men, single-taxers, socialists, conservatives, and professors have been used to discuss economic, labor, and industrial questions. Household engineering appeals to women who wish to lessen labor in the home, reduce the high cost of living, learn more about food values and better health for the family. Local physicians have given help for the last subject. Civic questions covering recreation, sanitation, taxation, and housing were covered in one year.

According to Doctor Miller it is a mistake for the local church to turn over the educational, cultural, and social

¹ *Zion's Herald*, April, 1921.

entertainment of our citizens to outside agencies. The best work of this kind is done by our schools, but we must not forget that most people at any given time are not in school. In few communities is there any directive or constructive program for their intellectual growth. Newspapers, magazines both good and bad, and "movies" are the chief extra-church educational agencies for most people after leaving school.

In all its recreational activities the church should not forget that many of our best colleges grew out of religious interests; that the Chautauqua movement, which has spread over the entire country, grew out of an educational and religious interest of its founder, Bishop John H. Vincent. A service that makes education and learning interesting will be appreciated in most any type of community.

Mental recreational activities.—"Somewhere in the world," writes William Heyliger, "—and not very far off—there are stories and articles that will mean to you all the difference between success and failure. Bill Jones read a story—and made the punt that won a close game. Jim Page read a book on South-American travel—and became the head of one of the biggest exporting houses in the country. Jack London sat down to read what someone had said about a picture of oyster pirates—and became one of the best-known writers of the day. Robert E. Peary explored a basement bookshop—and found the north pole. It's a great record so far. What are you going to add? The answer lies in what you read."

Recreation is not exclusively physical or social; the mind also needs re-creation, through various activities, hobbies, avocations. There are mental pleasures for the mind, just as there are physical exhilarations through games for the body. It has already been said that it is difficult to make any classification with classes that are mutually exclusive. Physical activities have mental and social qualities; mental activities will often have physical and social expressions. This should be remembered in using these lists of recreational activities. The divisions here presented represent activities which have dominant intellectual interests. These activities may be classified under the following general classes: (1) story-telling and reading; (2) dramatics,

pageantry, and music; (3) nature study; (4) hobbies, handicrafts, and arts; (5) debates and discussions.

Story-telling and reading.—Ever since the time of the primitive man the narrative and the story have remained a medium for entertainment and for information. Before a written language appeared, the ancient story-tellers passed on from one generation to another the racial knowledge contained in folk tales. Although we think of the story as especially adapted to childhood we must not neglect its use for boys and girls and young people and old folks. Wherever we have left out the story in our program for boys or girls we have made our program content poorer. Other agencies than the church to-day make an extensive use of the story. The school and the library have their regular story periods; the motion picture depends on the visualized story.

Values of the story.—In this discussion of materials it is only possible to mention briefly some of the values of the story. It makes truth attractive. Truth to boys and girls is not comprehended in the abstract; it must appeal to them in the form of living persons. In the story truth becomes incarnate. The vividness of the story makes a lasting impression upon the mind. In some recent educational experiments it was demonstrated that the story made even a more indelible impression than the motion picture. The story enriches personality by presenting the experiences of other persons in many lands. The mind can appropriate through the accounts of other continents the contributions of many peoples. Stories inspire the desire to emulate characters in the story. No one can ever estimate how much the stories of Livingstone have molded young people. The emotional life is developed by the story. Most of us are influenced largely by our feelings. It is vital, therefore, that stories arouse the right kind of emotions. Finally, the story preserves the best of the racial heritage in the great epics and narratives of racial experiences and development. It develops constructive imagination.

Reading.—"A taste for reading," says Charles Eliot Norton, "is an acquisition the worth of which is hardly to be overestimated; yet a majority of children, even those favored by circumstance, grow up without it. This defect

is due partly to the fault or ignorance of parents and teachers; partly also to the want in many cases of the proper means of cultivation. For this taste, like many others, is usually not so much the gift of nature as a product of cultivation. A wide difference exists, indeed, in children in respect to their natural inclination for reading, but there are few in whom it cannot be more or less developed by careful and judicious training."

It has been said that a people may be known by its literature. It is also true that an individual may be known by his or her reading. It is therefore important to ask, "*What kind of books are boys and girls reading in their leisure time?*" What they read in school is helpful; what they read outside of school hours may or may not be helpful. Good and also cheap books may mold character. Stories, dramas, novels, history, biography, adventure, exploration, scientific achievements, are all potent influences in the lives of every person, and especially children and young people. Some public schools give assistance in leisure-time reading; many give very little or none at all. The director of recreation has an opportunity to include in his program materials for leisure-time reading which will prove helpful and constructive. Many rural churches can be of real service by providing a reading room and library. Where there is no public library, churches may assist in securing circulating libraries from State or university libraries.

Story and reading lists.—It is possible in a limited space to refer only to a few books and reading lists. The books listed are only suggestive of certain types of children's stories and reading. They are given to indicate some fields of reading material which can be used by the director in guiding people to good books:

For children: how to tell stories.—*Stories to Tell to Children*, Bryant (one of the very best); *Educating by Story-Telling*, Cather; *Story-Telling for Teachers of Beginners and Primary Children*, Cather; *Story-Telling: What to Tell and How to Tell It*, Lyman.

Sources for stories: for children four and five years old.—*Here and Now Storybook*, Mitchell (one of the best for children four and five years old up to seven years old); *Stories to Tell to Children*, Bryant (some material for

years four and five); *The Bible in Graded Story*, Baker (Volume I).

For children six to eight years.—*Stories to Tell to Children*, Bryant; *Good Stories for Great Holidays*, Olcott (one of the best books on holidays); *Book of Nature Myths*, Holbrook; *The Bible in Graded Story*, Baker (Volume II); *Wonder Tales*, Andersen; *Just-So Stories*, Kipling; *Living Together*, Dadmun; *English Fairy Tales*, Jacobs; *Old, Old Tales From an Old, Old Book*, Smith (Bible stories); *Nights With Uncle Remus*, Harris.

Book lists for children under twelve years old.—*Literature in the Elementary School*, MacClintock; *List of Good Stories to Tell Children Under Twelve Years of Age* (Carnegie Library, Pittsburgh); *The Children's Reading*, Olcott; *Finger Posts to Children's Reading*, Field; *The Bookshelf* (Brooklyn Public Library): a most helpful list covering all ages of childhood and all subjects for children's reading. Each book has a brief sentence review to guide the person using this list.

For adolescents: how to tell stories.—*Stories and Story-Telling*, St. John; *Educating by Story-Telling*, Cather; *The Art of the Story-Teller*, Shedlock.

Standards for adolescent reading.—In early-adolescent years a reading craze both for girls and boys often develops. Books may become intimate companions. The reader lives through the experiences of the characters. Consciously or unconsciously, he or she often imitates them. During this period the boy or girl should have guidance. Good books are much like good companions. Much the same may be said of cheap, destructive books. Their influence may be the same as undesirable companions. The following standards for the selection of books are presented in one of the recently published programs for early adolescents:

First: *High ideals, honesty, and fair play.* That does not mean the wishy-washy, old-fashioned Sunday-school story, but it does mean a high-class, masculine presentation of what real manhood is.

Second: *True perspective and a constructive philosophy of life.* During the early teens books probably have a greater actual influence in the lives of boys than do many of their playmates, for they associate more intimately with them. What can possibly be more important than that young life

shall early get a hopeful, encouraging perspective and a philosophy free from cynicism and subtle doubts?

Third: *The ability to think straight and draw honest, logical conclusions.* The "penny thrillers," almost without exception, absolutely disregard logic or truth. Their action is a-mile-a-minute, and their heroes are utterly unreal to life and usually totally disregard natural law and moral growth and development.

Fourth: Every book should present *a genuine respect for learning and science.* This is one of the most important and subtle. It is a crime in these wonderful days for a boy to waste his time accumulating a vast amount of misstatements and misinformation that must later be entirely replaced by the real article.

Fifth: If it is true that boys learn by doing, then *boys learn good language by reading it.* There is a tremendous relation between the sort of talk boys use and the manners they appropriate and the language and the manners that are presented to them by their favorite authors. Do you realize that the average fourteen-year-old boy reads more than forty books a year? It takes a man of real character to write a boys' book of real character, for, consciously or unconsciously, the author puts himself, his ideals, his breeding, and his personality into the things he writes. First-class boys' books can never be manufactured; they must be built, each one with a well-defined, definite purpose.¹

For boys twelve to fourteen years old.—There is such an extensive field of reading for boys of this age that it is not possible to do more than refer to reading lists already prepared. These lists cover the following subjects: camping, hiking, woodcraft, Bible studies, heroes of the out-of-doors, heroes of the nation, heroes of great adventure, sea stories, heroes of service, books on hobbies, animal and nature stories, Boy Scout stories, art, electricity, farming, fishing, handicraft and how to do things, missions, sex education, fiction, history, and poetry. For lists of books on these subjects refer to the last section of the *Book Shelf* prepared by the Boy Scouts. Excellent lists are found in *Manual for Leaders: Pioneers*, pages 221-53, and *Handbook for Pioneers*, pages 288-302.

For girls twelve to fourteen years old.—*The Book of the Camp Fire Girls*, pages 155-60; *The Girl Reserve Movement: a Manual*, pages 486-99; *Leadership of Girls' Activities*, Moxcey, pages 62-72; *Book Shelf*, pages 15-33.

For boys fifteen years and over.—Boy Scout list in the

¹*Manual for Leaders: Pioneers*, Edwards, pp. 220-21. Association Press, publishers.

Boy Scout Manual; Manual for Leaders: Comrades, pages 277-305; *Book Shelf*, pages 15-33; *Tuxis Boys' Manual*, pages 435-40.

For girls fifteen years and over.—*The Girl Reserve Movement: a Manual for Advisers*, pages 491-502; *The Book of the Camp Fire Girls*, pages 155-60; *Leadership of Girls' Activities*, Moxcey, pages 62-72; *Book Shelf*, pages 15-33.

For adults.—Many of the books in the lists already mentioned are for adults. There are many lists prepared for adults on different topics covering such subjects as biography, science, history, theology, religion, travel, various fields of science, art, hobbies, fiction, etc.

Every adult should have some reading for mental recreation. This reading should be in some field outside of his daily work; it should serve to broaden mental horizons with other peoples and worlds. Life is enriched through the books we read.

Dramatics, pageantry, and music.—The early Christian church used the drama and dramatic forms to interpret Christianity. In the ninth and tenth centuries biblical plays developed, and events in the lives of saints were dramatized. In the fourteenth century the morality play, dealing with moral themes, became popular. During and since the Great War a new demand for and interest in dramatization have developed. The church has been one of the agencies instrumental in this development. Through the use of dramatic forms the church has a powerful medium for the presentation of truth. One of the most extensive uses of dramatic form was at the Joint Centenary Celebration in the presentation of "The Wayfarer." To-day the Methodist Episcopal Church has a department of pageantry and dramatics. Churches throughout the country have vitalized religious programs through the visual presentation of drama and pageant.

The value of dramatics to the individual.—One of the chief values of dramatic form is for the individual participants. The dramatic instinct, when rightly directed, may develop the deepest spiritual powers. It also has much recreational value in aiding the individual in laying completely aside one's own experiences to live through the ex-

periences of another. Acting develops personality and understanding of the experiences and problems of others. It gives play to the imagination and develops initiative and originality. While all this is true, it must also be said that dramatic forms, when cheap and unworthy, may have an unwholesome influence.

Forms of drama for church use.—Too frequently the word "drama" means a three- or five-act play that requires weeks and weeks of practice for presentation by any amateur group. It should mean to the church worker quite a variety of forms that can be used in or by church organizations. These forms include (1) biblical and missionary dramatization; (2) pageants; (3) plays; (4) pantomime and tableaux and charades; (5) stunts and minstrels; (6) dramatic singing, cantata, oratorio; (7) motion pictures.

1. *Biblical and missionary dramatization.*—This form is being increasingly used in Sunday schools for religious-educational purposes. It is frequently used in the opening service of the Sunday school. There are now several valuable aids for those who desire to use biblical and missionary material in dramatic forms.¹

2. *Pageants.*—Many biblical and missionary dramatizations are in the form of pageants. Outside of this field there is also much material for various occasions. For guidance see *Community Drama and Pageantry*, Beegle-Crawford; *Patriotic Drama in Your Town*, Mackay; *How to Produce Amateur Plays*, Clark; *Festivals and Plays*, Chubb; *Pageants and Pageantry*, Bates and Orr; *Community Drama* (Community Service).

3. *Plays.*—It is true that most three- and five-act plays are entirely too long and difficult for use by churches. In recent years the one-act play has become quite popular because it is possible for many amateur groups. An evening program made up of two or three brief one-act plays will

¹ For children under twelve.—*The Dramatization of Bible Stories*, Miller; *Bible Plays*, Benton.

For young people.—*Dramatized Bible Stories for Young People*, Russell.

There are many biblical and religious pageants that require all ages, such as *When the Star Shone*, Bayard (the Christmas Bible story); *The Dawning*, Bayard (an Easter Bible story); *Plays and Pageants for Church and Parish House* (Committee on Conservation and Advance, 740 Rush Street, Chicago).

For missionary dramatization use *Mission Study Through Educational Dramatics*, Wilcox; *Making Missions Real*, Stowell (fifty-two brief dramatizations for Sunday-school use); *Dramatized Missionary Stories*, Russell.

prove to be entertaining and profitable. In putting on a one-act play the director or play committee or both will have to plan, through appointed committees, the following: (1) selection of the play or plays, (2) selection of persons for the parts, (3) selection of the director, (4) rehearsals (let the young people use their own ingenuity in working out the detail of arrangements; have chaperons at rehearsals); (5) stage plans, which include lighting, scenery, curtain and properties; (6) costumes, (7) music, (8) publicity and business.¹

4. *Pantomimes, tableaux, and charades*.—This form of dramatics may be adapted to the simplest home production, may be used in classroom work of the church school, and also affords entertainment at socials. For material refer to *Three Pantomimes*, Betzner and Block; *Bethlehem Tableaux From Behind the Scenes*, Chesshire. Suggestions for musical charades, county-fair charades, Irish-city charades are found in *The Book of Games and Parties*, Wolcott.

5. *Stunts and minstrels*.—The term "stunt" includes a vast variety of fun-provoking dramatizations used extensively at Epworth League institutes, summer schools, and various organizations. The minstrel can easily be used along with stunts in an evening's entertainment. Both of these forms have been discussed under the section on social recreation. Suggestions for monologues, take-offs, athletic stunts, melodrama, pantomime, fakes, and dialogues, can be found in the following: *Producing Amateur Entertainments*, Ferris; *Recreation for Young and Old*, Ebright, pages 77-88.

6. *Dramatic singing*.—This includes singing games, cantatas, operas, singing stunts, operettas, folk dances. Many suggestions for humorous musical numbers may be found in *Producing Amateur Entertainments*, Ferris, Chapters IV and V. Other material can be selected from

¹Excellent assistance may be found in the following books and lists of plays: *Producing Amateur Entertainments*, Ferris; *How to Produce Amateur Plays*, Clark; *How to Produce Children's Plays*, Mackay; *The Kingdom of the Child*, Heninger. The following agencies will be of help: Division of Dramatics and Pageantry of the Committee on Conservation and Advance, 740 Rush Street, Chicago (list of Plays and Pageants). Womans Press, New York city (second list of plays and pageants). Drama League of America, 59 East Van Buren Street, Chicago: *Plays for Amateurs* (a bibliography by Clapp). University of Wisconsin, Extension Division.

Children's Singing Games, Hofer. The Witmark Music Library, 144 West Thirty-seventh Street, New York city, will give advice on operettas, operas, and other musical numbers. Community Service, New York or Chicago, supplies information on song stunts and community singing.

7. *Motion Pictures*.—The use of the motion picture is too prevalent to need any explanation. Mistakes in the use of the motion picture in the church have been many. In case any church is contemplating the purchase of a machine or is having difficulty about films, the Department of Stereopticons and Motion Pictures, 740 Rush Street, Chicago, should be consulted. One of the most practical guides for church use is found in the booklet *Moving Pictures in the Church*, Smith. It is the outgrowth of much actual experience with motion pictures in the church and contains much sound guidance. *The Church School* contains each month a selected list of films for church use. The National Motion Picture League of New York city also publishes lists of films usable in churches. The experience of many churches indicates that the motion picture can be used within the church chiefly for educational and entertainment purposes. Unless films contribute very definitely to the development of an atmosphere of worship, it is doubtful whether there is a place for motion pictures at the Sunday worship service.

Nature study.—We need to cultivate the love and reverence for nature which the late American poet Joyce Kilmer expressed in his poem "Trees":

"Poems are made by fools like me,
But only God can make a tree."

America began as a rural people; we are now largely urban. In our crowded city life there is need to stimulate an interest in flowers and birds, in fishes and animals, in shrubs and trees. A better knowledge of these subjects is needed in the rural districts as well. People may live in the woods yet know little about trees. We all see flowers frequently but know little about them. The one who loves nature finds "tongues in trees, books in running brooks, sermons in stones, and good in everything."

Cultivating interest in nature.—As mental recreation nature study should not be formal and mechanical. Let the knowledge come along with the play spirit introduced in various types of hikes. In these hikes each one becomes an explorer in a new world of facts. There is always a bit of romance to the growing mind in the discovery of new realms of knowledge. Much firsthand information can be secured through hikes, on which boys or girls or young people or old people make friends with the birds, the flowers, the trees, the stones, and the stars. With these for our friends we can sing with the Psalmist, "The heavens declare the glory of God." In our plans we should have a place for nature hikes. There are several varieties: bird hikes, tree hikes, flower hikes, geology hikes, star hikes for overnight, mushroom hikes, animal hikes, insect hikes, and butterfly hikes.

Several hikes may be required for any one of the subjects. In such hikes get someone who can lead the members of the hiking party in their investigations. If it is impossible to get such a person, procure a reliable book as a guide in the discovery of new birds, trees, flowers, and stars. Assistance for the beginner may be found in the following list: *Field Book of American Wild Flowers*, Mathews; *Flower Guide*, Reed; *Our Native Trees*, Keeler; *Practical Forestry*, Fuller; *Land Birds and Water Birds*, Reed; *A Beginner's Star Book*, McKready; *Astronomy for Amateurs*, Flammarion; *Our Insect Friends and Foes*, Cragin; *Among the Moths and Butterflies*, Ballard; *The Geological Story Briefly Told*, Dana; and *Minerals and How to Study Them*, Dana.

Hobbies, handicrafts, and arts.—It is excellent for boys and girls to make some real and persistent effort in a subject or special line for a definite purpose. Every program for adolescent boys or girls recognizes the expression of constructive instincts and has a definite place for progress in the field of hobbies, handicrafts, and arts. *Constructive play is instinctive.* Early in life the child begins building with blocks. Not having but making is one of the chief joys for boys and girls. They should be given opportunity to express their constructive interests. In one of the suburban churches of Chicago a boys' club has a radio set and

other apparatus. There is also a Camp Fire Girls' room, in which the girls make and keep much of their handicraft. The Boy Scouts, the Pioneers, the Comrades, the Camp Fire Girls, the Girl Scouts, the Girls Reserves, all recognize the value of this sort of activity. This field covers such subjects as:

Drawing	Radio	Leather work
Painting	Pottery	Photography
Woodworking	Basketry	Collections of different kinds: stamps, coins, butterflies, leaves, etc.
Aeronautics	Stenciling	
Electricity	Bead work	

Constructive instinct.—For assistance in this kind of work refer to the manuals of the organizations just mentioned. In addition helpful assistance may be found in the following types of books: *Artcraft for Beginners*, Sanford; *Woodcraft League Manual*, Seton; *Harper's Indoor Book for Boys*, Adams; *Harper's Outdoor Book for Boys*, Adams; *American Boy's Handy Book of Camp Lore and Woodcraft*, Beard; *The Book of Wireless*, *The Book of Electricity*, Collins; *What a Girl Can Make and Do*, Beard; *Photography Simplified*, Haslund; *Elementary Woodwork*, Kibor; *How to Make Baskets*, Talbot; *Leather Working*, Hasluck; *Young Collector's Handbook*, Furneaux; *Handy Farm Devices and How to Make Them*, Cobleigh. This is only a fragmentary list. Additional texts on the same subjects may be obtained at public and school libraries.

Debates, discussions, and lectures.—Every program of any richness and breadth must have a place for the development of the intellect, especially for those years when the mental interests begin to dominate, when life philosophies begin to be formulated, and when doubts, agnosticism, and even cynicism begin to enter the developing mind. The man who can think and express himself clearly is the leader in any assembly. Young people's meetings have done much to develop this kind of leadership. Possibly we need to do more. Every generation needs its thinkers. With all the attractiveness and variety of modern amusements the church may become so "busy with many things" that some of the better things may be neglected. We should strive to

make our meetings for lectures, discussions, and debates as live and attractive as possible.

There is to-day too much of the pouring-in process. At school, at church, at the "movies," and other agencies we are absorbing. We are told what to believe, what to think, and how to vote. We are robbed of much of the joy of finding out things for ourselves. Harrison Elliott has said that "ideas are dynamic; yes, but common sense and modern psychology agree that they are dynamic and result in action only when they become a part of one's own thought and conviction." Our programs must help provide the means and methods that make ideas dynamic.

The topics for our young people's meetings must grow out of their lives. They must be a part of their problems and be presented in the form of projects to be solved. In all discussion several methods can be used for the development of our problem or project: (1) Questions that provoke thought. (2) Observation or survey or study of facts relating to the problem. (3) Dramatization of some feature or phase of the problem. Mission and Bible study is constantly using this method. (4) Informal or formal debate, presenting both sides and stimulating competition. (5) The story, used most effectively to make more vivid some part or parts of the problem. (6) Visualization in pictures, stereopticons and films, charts, graphs, and exhibits. (7) The project method for the development of the interests of the young people. (8) Experimentation—learning by doing the thing discussed. If the work of the foreign board is the subject for discussion, reproduce the foreign board as nearly as possible; then conduct the experiment that the board may desire to conduct.

These are methods that have high interest values to the learner and should be used to revitalize our meetings, in which intellectual interests are predominant.

This chapter does not claim to be an exhaustive presentation of activities. Its purpose is, rather, to suggest and indicate the vast field of recreative activities that can now be used by any church. It also refers the reader to source material that has proved itself successful and adaptable to various types of churches. It should show the reader

the rich variety of wholesome recreation that can give interest and richness to our church programs. When building programs refer to this chapter for selection of materials that minister to the whole life and which go to make a well-balanced program of physical, social, and mental activities.

FOR PROBLEM DISCUSSION :

1. Why do social programs sometimes get monotonous or stale?
2. Why is it true that dancing may be narrow and monotonous?
3. Is the average person as well developed mentally and socially as physically?
4. How can well-proportioned, all-round men and women be developed?

FOR FURTHER READING

Educating by Story-Telling, Cather.

Pageants and Pageantry, Bates and Orr.

Pageantry and Dramatics in Religious Education, Meredith.

Moving Pictures in the Church, Smith.

"The Formation of Public Opinion Through Motion Pictures," H. A. Larabee in *Religious Education*, June, 1920.

CHAPTER X

TYPES OF CHURCHES AND PROGRAMS

THERE are certain generally recognized types of churches conducting different types of recreational programs. This chapter deals with three types: (1) the rural church, (2) the small-town church, and (3) the city church, including both the church in the residential section and the church in the congested industrial district. From the point of view of recreation it might be better to classify churches according to their physical equipment. Some rural churches are much better equipped than many city churches. We have one- and two-room churches in the country; we also have them in the city. Whether a church is in the country or the city, its program is limited to some extent by its indoor and outdoor equipment and leadership.

Human interest and needs.—From the point of view of human interest folks in the country and folks in the city enjoy much the same things. The writer has seen young people in open country churches enjoying the same games that are most successful in a city group. Social instincts and play interests are not confined to any type of church; they are universal. While materials for play in the country and city may not differ greatly, there are certain emphases that may differ in degree. It is the purpose of this chapter to deal with some of these emphases. It would be foolish to outline a program for a rural church and claim that the materials used would work only in the country. There is much in the field of recreation which works equally well in the country and in the city. It is, accordingly, important for the director of recreation to think less of the type of church building and more about what social, physical, and mental nourishment his people need. The needs of the people, and not the type of church plant, are determinative in planning leisure-time activities.

Any church program, no matter where the church is located, must be adapted to the needs of the people and to

the available physical equipment. The number of rooms, the size of the rooms, the outdoor facilities, will in part determine what materials can be used. In addition to this play materials must be adapted to the growing interests of each age group, to the different sex interests, to the amount of training and education of participants. In building programs think less about living in the country or city and more about filling the mental, social, and physical life with happiness and health.

Open-country and village church.—In many rural communities the church has an unusual opportunity of ministering to the total life of the community. Indeed, in many instances the rural church can achieve such a standard more completely than the city church. It is not a matter of concern whether the city task is more difficult than the rural problem. It is, however, a matter of grave import whether our rural churches have a vision of their opportunity to serve and enrich the total life, to demonstrate that our churches are true followers of the Master, that we are here "to serve and not to be ministered unto."

Aim of the church.—The aim of the rural church should be to place itself at the center of the social and recreational life as well as the religious life of its community. This is being accomplished to-day in so many rural churches that it cannot be said that such an aim is purely theoretical. Many rural churches have made themselves truly community centers, providing an all-round program that lifts the religious, intellectual, social, and physical standards of the entire community.

People living in the country need as much, if not more, social and recreational life than people in the city. The reason some folks in country and city cannot work together is because they never learned to play together. When people can have good times together they can work together. The work of farm life is not sufficient to grow normal men and women. They need to play also. One of the reasons boys and girls by the thousands leave the country for the city is because play instincts have never had much expression.

At Harding, Illinois, a rural church with a new community hall has inaugurated, under the direction of its pastor,

a program that has placed the church at the center of the life of the community. Parties, banquets, lectures, entertainments and dramatics by home talent, athletics, basketball, a young people's orchestra, and other activities have transformed the social life. "Our young people used to drive in autos to near-by amusement parks," said one of the mothers, "where we did not know what kind of recreation our sons and daughters were getting. Now we know where they are at night." One of the old residents of the community, speaking to a country neighbor who lived about two miles away, said: "We only used to see each other about once every six months; now we see each other about every week. This community hall has certainly made us more sociable."

Organization.—The rural church, like the city church, needs its director and committee of social and recreational life. The principles to guide this director and committee are found in Chapters III to VI inclusive. To assist the director responsible committees or individuals should be appointed to supervise the following fields: programs, health, lectures and entertainments, music and dramatics, boys' work, girls' work, athletics, good reading and community activities, home recreation. The nature of the work for each of these committees is indicated by its title.

Types of recreation.—The recreational program for the rural community will include similar types of activities to the city program. A different emphasis is essential. All these activities can be conveniently grouped in four classes: (1) home recreation; (2) health education; (3) recreation for age groups in church and community; (4) the church a center for the recreational life of the whole community.

Home recreation.—In the country the home must be the social center. This is fundamental in all types of communities but especially true in the country.

1. *Outdoor activities.*—(a) *Farm playground:* Wherever possible a home should set aside a piece of land for a playground, especially for the little children. In most every farmyard there is room for a playground, which can be equipped with some of the following: sand pile, swing, teeter, croquet, golf croquet, clock golf, horseshoes or quoits, pole for tether ball, place for bird and animal pets,

volleyball, tennis court, and playground-ball diamond. (b) *Seasonal activities*: At proper seasons there is always the opportunity for picnics, swimming, fishing, hunting, skating. (c) *Nonequipment games*: In spring, summer, and fall frequently an hour at the close of the day may be spent out of doors. Even after a hard day's work a little play with the children will refresh weary muscles and give the children larger interests at home. For this type of game refer to Chapters VII and VIII.

2. *Indoor activities*.—Winter on the farm often means lighter work and long winter evenings. These evenings may be filled with many happy and helpful hours by the use of (a) *story-telling and reading* (see reading lists in Chapter IX); (b) *music, vocal and instrumental* (suggestions may be found in Chapter VIII); (c) *parlor games and tricks* (refer to Chapter VIII); (d) *parties* (select materials from Chapter VIII).

Health education.—According to recent investigations the rural child does not have as good a chance as the city child to grow a strong body. If better cows and pigs can be grown in the country than in the city, why should we not be able to grow better children also? Any church can render a large service in helping its community to better health. Suggestions for this work may be found in Chapter VII under the section entitled "Health Education."

Recreation for age groups and church organizations.—Recreation of this division includes activities for children, girls, boys, young people, and adults. The following suggestions for the different age groups represent only certain emphases for the country church. Additional material for each group is found in Chapters VII, VIII, and IX:

1. *Children*.—A good small booklet for children's games graded for each year of school is published by Community Service under the title *Games and Play for School Morale*.¹

2. *Girls*.—The girls of early-adolescent years will be in Sunday-school classes that desire a program of week-day activities. Such groups may adopt such programs as those

¹ Other books for children's play are *Games for the Home, School, Playground, and Gymnasium*, Bancroft; *Play Life in the First Eight Years*, Palmer; *Parties and Games for Children*, Davison; *Education by Play and Games*, Johnson.

of the Camp Fire Girls or the Girl Scouts. The idea is to keep the program adopted tied up to the church, which, along with the school and home, is a permanent institution. When such a plan is carried out it means a program that provides for the fourfold interests of girl life. In some circumstances it may be wise to select features from each one of these different girl organizations for a rural group. Additional plans can be selected from Chapters VII-IX.

3. *Boys*.—In the early-adolescent years boys may have classes organized with features of agricultural clubs of the Department of Agriculture or Boy Scout troops or the Young Men's Christian Association program. When these programs are kept under the direction of the church, an all-round, all-year program is outlined for the religious, social, physical, and mental life of boys. Detailed suggestions for activities of this group may be found in Chapters VII-IX.

4. *Young people*.—In addition to the Sunday schedule this group, through its elected officers and appointed committees, should plan a program of week-day activities. This program should include: religious activities; parties, at least once a month; athletics (this group should also take the responsibility for the physical activities for younger groups and provide the leadership for them); farming exhibits; music, orchestra and chorus; dramatics, pageants and plays; health education; reading; civic improvement; summer institutes and camps.

5. *Women*.—For women in the church there needs to be a correlation of organization programs. In the small rural church the same women meet as Ladies' Aid and Woman's Home or Woman's Foreign Missionary Society. In several churches the interests of these different groups have been cared for effectively through a coordinated organization, with a secretary for each one of the women's interests. This one organization, a woman's union, may have committees to look after other interests of women in rural communities, thereby enriching and broadening the interests and activities of their organization. These committees should promote such interests as a parent-teacher club, mother-and-daughter canning clubs, community suppers, home recreations and sanitation, child welfare, current

events and reading, community pageants, public and individual health.

6. *Men*.—Most men in rural districts get their social contacts through the grange, the farm bureau, and various lodges. The men's Bible class and the men of the church can launch a program to include better equipment for the church plant, promotion of better girl life and boy life, supervision of community athletics, father-and-son meetings, provision for a summer camp, better health, clean-up and paint-up campaigns.

The church a center for community recreation.—Even though the church may not have a community house it may provide for recreation for the whole community in several ways.

1. *Picnics, holidays, and field days*.—On these occasions all ages are present, so a program that includes events for all ages must be provided. The following program is suggestive of what can be included:

10:00 A. M. Flag raising and concert with patriotic singing.

10:30 A. M. Baseball (with playground ball):

Fathers versus sons.

Mothers versus daughters.

11:30 A. M. Volleyball:

Mothers and sons versus fathers and daughters.

12:00 noon. Lunch for all.

12:45 P. M. Singing and concert by orchestra or band.

1:15 P. M. Speaking or reading contest.

1:45 P. M. Singing games by little children.

2:00 P. M. 40-yard dash, boys under 11.

30-yard dash, girls under 11.

50-yard dash, boys 12-14.

50-yard dash, girls 12-14.

100-yard dash, boys 15- .

50-yard dash, girls 15- .

2:30 P. M. Ball-throwing contest:

Boys—different age groups.

Girls—different age groups.

Obstacle race—boys.

Potato race—girls.

Running broad jump—boys.

Tug-of-war—adults

Antelope race—girls.

Centipede race—boys.

Baseball throw—men over 45.

Hoop race—women.

- Crab race—boys.
- Relay race—girls.
- Relay race—boys.
- 3:30 P. M. Baseball—young men.
- Baseball—young women (playground).
- Tennis—girls and boys.
- Children's games.
- 5:30 P. M. Awarding prizes.
- 6:00 P. M. Supper.
- 7:00 P. M. Community singing and pageant.

2. *Lectures and entertainments.*—Write to the State university and to denominational colleges for material to make up a lecture and entertainment course. Arrange to have a varied course, including science, drama, and music. In summertime the Chautauqua movement has done much to bring to thousands of rural and urban communities wholesome and worth-while entertainment. Since there are now several commercial agencies promoting this type of entertainment, some investigation of the personnel and type of program should be made before booking an engagement with any company.

3. *Neighborhood nights or community nights.*—For such occasions use of stereopticon or motion pictures may be made. Many rural churches are equipped for motion pictures. Churches using films should get information from the Committee on Conservation and Advance, 740 Rush Street, Chicago.¹ Neighborhood nights may be held for a variety of occasions that bring folks together. A program for an evening social is given at the end of Chapter VIII. Such a program is well adapted to holiday evenings. Additional suggestions for parties are contained in the same chapter. An evening of entertainment given by home talent and an illustrated lecture furnish variety on evenings when family groups gather at the church. Other suggestions can be found in the year-round program presented in the Appendix.

4. *Forums, debates, and discussions.*—For such meetings speaking and discussion should be of an informal

¹ *Moving Pictures in the Church*, Smith. Agencies from which service can be obtained are: Community Motion Picture Bureau, 46 West Twenty-fourth Street, New York city; International Church Film Corporation, Flatiron Building, New York city; National Motion Picture League, 381 Fourth Avenue, New York city.

nature. Subjects selected should deal with farm life or community interests. Subjects suitable for such meetings are: "Farm Management and How to Improve It," "How to Improve the Appearances of Our Farms," "Better Health for Our Children," "Modern Conveniences in the Farm Home," "How to Use the Free Library of the State," "Kinds of Recreation for Country Life."

5. *Saturday-afternoon recreation.*—In many rural communities Sunday-afternoon recreation is quite a problem. Too often Sunday is a day of dissipation instead of rest and refreshment. Sometimes Saturday-afternoon baseball solves the Sunday-baseball question. The following account by a young man who participated in Sunday- and Saturday-afternoon athletics indicates that there is a solution for Sunday-afternoon baseball, and also that it is possible to have Saturday afternoon off in the country. The day is coming when one afternoon off will be as prevalent in the country as in the city:

Boys started Sunday-afternoon baseball when not permitted to take Saturday afternoon. The following year the church took Saturday afternoon. Crowds came out, no charge was made, teams from the near-by city also came for games. In the winter basketball took the place of baseball.

What reaction did this recreational program bring? It brought a great deal of wholesome enjoyment into lives that heretofore were quite lonely, simply because they did not care to accept the questionable amusements the world offers, and the church furnished *none*. Life went on in the same old rut from day to day, and little of its real joys were experienced. After Saturday afternoons were given to the boys on which to play, they cared little about playing on Sunday afternoons. Boys who never before darkened a church door were induced to come and join one of the organized Sunday-school classes. Class picnics, hikes to the river, camping trip, "wienie" roasts, etc., were held and helped wonderfully to stimulate interest. But I think the chief value lay in the fact that it stimulated a certain sense of pride in the minds of the boys of the church. They were proud to be called members of a church which not only taught and preached the gospel but which also offered opportunities for wholesome recreation.

The circuit church.—It is possible for the circuit church to conduct many of these suggested activities by combining their efforts. Community or neighborhood night may be held at the different churches in some agree-

able order of rotation. Picnics, field days, and pageants for all the churches will bring all the churches together, each group contributing to the program. Baseball and other teams can be formed at the different points of the circuit for an intercircuit league. All these activities have been conducted at a five-point circuit in the State of Pennsylvania.

Town or city church.—It should be said again that from the point of view of recreation there can be no standard program for all rural, small-town, and city churches. The leisure-time activities will be limited by physical equipment (indoor and outdoor), the size of the church membership, finances, and leadership. Because any church is limited in any one or several of these items is no excuse for neglecting recreational needs. It must be emphatically stated that it is possible for every church largely to overcome its limitations, because joy and happiness are not dependent on money and equipment.

The committee and director of recreation need to adopt a few definite aims for their program. Some of these aims should include in the small town: (1) The creation of wholesome standards for church and community recreation. Few communities or parents have well-defined standards. (2) Regularity of activities for different age groups; nothing spasmodic or intermittent. Age groups to be recognized are children, boys and girls, young people and adults. (3) Ample wholesome recreation to meet needs, so that young people will not have to go to questionable commercialized amusements for all their good times. (4) Reaching untouched groups who have no wholesome amusements. (5) Improvement of local recreational conditions and activities. (6) Suggestions and leadership for development of home and community recreation. (7) Development of better health by health education and by outdoor and indoor exercise. (8) Development of interchurch athletics in town and country.

In all churches the principles of adaptability must be recognized. It is foolish to maintain that any one program will work in every small-town church. Hence, the committee or director of recreation, in studying Chapters VI-IX, must recognize this principle. It applies to two items

in particular: (1) the needs of membership and community; (2) the equipment and play facilities of church and community. When materials are being selected for play programs, these two considerations should always be a determining factor.

Types of activities.—The small town can have as many types of church activities as any community. Certain types need emphasis: (1) home recreation, (2) dramatics and art, (3) recreation for the whole community, (4) better programs for our church life, (5) interchurch athletics.

Home recreation.—The small town is not a congested community. Its families live in separate houses; its homes still have yards where children can play. One of the failures of modern life is the failure of the home as a social center. The average yard can have its playground space. Every yard should have a space where the children can play with freedom. It is better to have boys and girls wear out the grass than have no place for growing children to play out of doors at home. A few suggestions for home recreation are:

1. *A home playground.*—This may have a sand pile, teeter, swings, space for playground ball and other outdoor games, golf, jumping standards, slide for summer and winter croquet, clock golf, tether ball, and, in some cases, a tennis court.¹

2. *Home evening recreation hour.*—To promote greater home loyalty we need more time given to the development of home life. An hour in the evening for home fun will prove refreshing not simply to children but also to the parents.

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the children's hour.

The children's hour that enriched the Longfellow home needs a revival in the modern American home. The books referred to above furnish a wide variety of suggestions for home.

¹ For lawn games at home see *Lawn Sports* (American Publishing Company). For home games see *Games for the Home, School, Playground, and Gymnasium*, Bancroft; *Health by Stunts*, Pearl and Brown.

3. *Home collections.*—Boys and girls need an opportunity to express their normal instincts. This has often been the means of keeping boys at home. The reason for giving boys or girls a place for their pets, collections, and mechanical and electrical apparatus is not to keep them at home but to give them the opportunity to develop their own interests. Books to assist in this field are listed in Chapter IX.

4. *Home reading and story-telling.*—To most every boy and girl there comes a reading craze. This period may be made fruitful or detrimental to a young life. The boy or girl does not know how to select the right things. He needs parental assistance. The lists referred to in Chapter IX are to help parents in this subject.

5. *Home parties.*—These may take the form of birthday parties, athletic stunts, dramatic stunts, "ye old-fashioned party," poor-time party, magician's night, neighborhood party, shadow party, story night, music night, etc. Helps for these activities may be found in lists above mentioned and also in *Fun for Everyone* (Community Service); *Tricks and Illusions for Amateurs*, Goldston; and *Games for the Home, Playground, School, and Gymnasium*, Bancroft.

6. *Home picnics and camps.*—The automobile now makes possible family picnics in the country. Suggestions for this type of activity may be found in Chapter VIII. Outings may be classed as picnics. They include such recreation as nutting parties, berrying, hiking, fishing, hunting, horseback riding, motor trips, etc. Camping is an activity enjoyed by almost every boy and girl. Boys and girls under twelve years of age are not yet ready for Boy Scout, Camp Fire Girl, and church camps. It is better for them to be with their families. Summer resorts, with all their conveniences and often crowded houses, are never a substitute for camping. The latter brings nature into friendly relations and develops individual initiative and resourcefulness.

7. *Home health and sex education.*—One of the weak points of our educational system is education upon health and sex. Year after year boys and girls have grown up like Topsy, who "just growed." That plan always has its

disasters. We have been too content to take the easiest way. Intelligent counsel and advice by parents can save many boys and girls from making mistakes of ignorance.¹

Dramatics and art.—The small town does not have the opportunity of worthy dramatic and art entertainment which is afforded by the large city. Art galleries are found almost exclusively in the large cities. The best galleries are in Chicago, New York city, Minneapolis, Boston, Philadelphia, Washington, and Saint Louis. That means we do not have in our small towns the same standards and the same opportunities. We need therefore to stimulate these interests in our boys and girls and young people by a few of the following means: concerts, lecture courses, Chautauquas, literary programs, book clubs, plays and pageants, photography, story-telling contests, readings, art clubs, etc.

Epworth Leagues and other young people's organizations have done much with some of these forms of activities. Some of our great symphony orchestras now give children's concerts, so that the coming generation will appreciate better standards of music. The elevation of one's taste for hymns and all other forms of music is eminently worth while. Materials for assistance in this field may be found in Chapters VIII and IX.

Recreation for the whole community.—Play for the entire community life should be stimulated to develop better standards of recreation, a civic spirit, and community friendliness. To do this the church should take the lead in securing provision for:

1. *Adequate playgrounds.*—Begin with any idle church property. The Methodist Episcopal Church at East Bakersfield, California, used its property so well for community play purposes that the town council voted an appropriation of money to help support the church playground. The space was only large enough for a tennis court. This court was also used for basketball, indoor baseball, volleyball, and outdoor games for children. By the use of lights at night many men and women were able to enjoy evening recreation.

2. *The development of play leaders.*—Our churches can

¹ Parents can get much practical help from *How to Live*, Fisher and Fisk; *A Father and His Boy*, Galloway; *For Girls and Mothers of Girls*, Hood; *Sex Education*, Bigelow.

conduct training courses in play leadership and we can send our young people to League institutes, church schools of methods, and training conferences. Play leaders are needed to promote and supervise church recreation and playground activities.

3. *Community field days, patriotic occasions, and festivals.*—These include the promotion, preparation, and administration of programs for such days as holidays, homecoming week, May Day festival, booth festivals, and athletics meets. Further information for these occasions may be found in Chapters VII and IX.

Better program for our church life.—The following year-round program of activities is adaptable to young people in the Epworth League and Sunday school. This schedule is suggestive only and should be varied from year to year:

SUGGESTED ACTIVITIES FOR EACH MONTH

These suggestions may be adapted to young people's groups in the large city and also in rural districts:

January:

New Year's reception; New Year's calls.
Missionary pageant.
Indoor picnic.
Debate.
Neighborhood night; radio.
Winter-sports party.

February:

Valentine party.
Neighborhood night; lecture.
Lincoln service.
Sleighbing party.
Washington party.

March:

Saint Patrick's Day party.
Mock inaugural ceremony.
Stewardship dramatization.
Book party.
Neighborhood night; community sing.

April:

Neighborhood night; April Fool party.
Stunt night.
Easter pageant.
Outdoor-sports party.
Institute party.

May:

Epworth League anniversary pageant.
May Day festival.

Hike and wienie roast.
Neighborhood night; patriotic evening.
Mother's Day.
Organize baseball team or league.

June:

Neighborhood night; Father's Day.
Field day and picnic.
College night.
Tennis tournament.
Lantern hike and camp fire.

July:

Independence Day; community celebration.
Institute, camp, and summer schools.
Baseball tournament.
Aquatic-sports party.
Camera party.
Sunday outdoor-fellowship devotional hour.

August:

Lawn fête.
Community Chautauqua program.
Camp fire, sing, and stories.
Tennis or other sport tournament.
Hayrack party.

September:

Booth festival; Labor Day.
Rally service.
Mock political convention.
Toasts and roasts.
Fall athletics.

October:

Harvest home.
Halloween party.
Neighborhood night; health carnival.
Denominational night; Reformation.
America night (October 12).
"Movie" night.

November:

Thanksgiving:
 (a) Breakfast hike.
 (b) Party, with special effort to entertain young people
 away from home.
Debate and parliamentary contest.
New England supper.
Neighborhood musical night; songs, games, and entertain-
ment.

December:

Interchurch spelling bee and old-fashioned games.
Indoor track meet.
Christmas-carol service.
Neighborhood night; Christmas plays and pageants.
Watch night.

A program for all ages.—Provision should be made for all age groups. A program that includes the interests of all ages has been developed at the First Methodist Episcopal Church, Alliance, Ohio. It is impracticable to give the entire schedule. A typical schedule for one week is given herewith:

<i>Boys</i>	<i>Mon.</i>	<i>Tues.</i>	<i>Wed.</i>	<i>Thurs.</i>	<i>Fri.</i>	<i>Sat.</i>	<i>Sun.</i>	<i>List of some of the Activities</i>
Prep.....		3:30-5			3:30-5			Hikes
Junior.....		6-7:20				A. M. 8:30-10		Football
Intermediate...	6:30-8					P. M. 1-3		Baseball
Older boys....		8-9				3-5		Volleyball
Business boys..	8-9:30							Sleighting parties
Business men..	5-6	5-6	5-6	5-6	5-6			Social gatherings
Business men..	12-1	12-1	12-1	12-1	12-1			Sunrise meetings
<i>Girls</i>								Track meets
Prep.....	3-5	2-5						Horseshoe contests Tennis tournaments
Junior.....			3-5	3-5				Group games
Intermediate...				5-7				Organized and unorganized games
High-school boys and girls				6-7:30				Bible classes, each group weekly

An example of a program for one month at Manhattan, Kansas, is contained in the Appendix.

Interchurch athletics.—In many small towns there are enough churches to conduct interchurch athletics. If the town is too small, use a country community, perhaps the township or county, for a unit and organize an interchurch league. Interchurch athletics have been limited largely to basketball, volleyball, baseball, and track meets. Other forms can easily be developed in order to promote social and mental interests of life. One of the best illustrations of an interchurch schedule for baseball in a small city was

successfully worked out in Alliance, Ohio. The schedule for one week is given on page 48. The following inter-church schedule for basketball was used at Manhattan, Kansas:

		CLASS A	CLASS B
		<i>Games from 7 to 8 P. M. except Saturday</i>	<i>Games from 6 to 7 P. M. except Saturday</i>
Feb. 2	Thursday	Pres. —Meth.	Meth. —Con.
" 4	Saturday		Pres. —U. P. Con.
" 7	Tuesday	Meth. —Con.	Pres. —Con.
" 9	Thursday	Christ.—Bapt.	Con. —Bapt.
" 11	Saturday		Christ.—Bapt.
" 14	Tuesday	Con. —Christ.	Meth. —Christ.
" 16	Thursday	Con. —Bapt.	Meth. —Bapt.
" 18	Saturday	Pres. —Con.	U. P. —Con.
" 21	Tuesday	Meth. —Bapt.	Pres. —Christ.
" 23	Thursday	Meth. —Bapt.	Pres. —Bapt.
" 28	Tuesday	Pres. —Christ.	U. P. —Bapt.
Mar. 2	Thursday	Pres. —Bapt.	U. P. —Bapt.
" 4			Pres. —Con.

The first game on Saturdays will be played from 1:30 to 2:30; the second game from 2:30 to 3:30; the third, 3:30 to 4:30.

Referees will be supplied by the Young Men's Christian Association.

All games will be played at the high-school "gym."

An adult must be with each team and supply a list of eligible men.

Cups will be awarded the teams having the highest percentage of games won.

After the tournament starts, a time to practice will be given the teams one night a week.

For this type of recreation it is necessary to have a committee organized among the various churches to supervise all interchurch activities.

City churches and programs.—It is not necessary to repeat here the principles of program construction. There is one principle that the city church needs to consider more than the rural or small-town church, and that is correlation with other recreational agencies. In the average city will be found parks and playgrounds, Young Men's and Young Women's Christian Association gymnasiums, public-school gymnasiums, paid workers with Boy Scouts and Camp Fire Girls. In building a city church program these play facilities need consideration.

Arrangements may be made whereby equipment of these

various organizations may be utilized by near-by churches. In several cities, the Young Men's Christian Association is cooperating with interchurch athletic leagues. In three cities the Young Men's Christian Association assists churches in recreation by providing part time volunteer leaders for the church activities. The Auburn Park Methodist Church, of Chicago, uses a near-by public-school gymnasium one night a week. A small rental charge is made. The church is enabled to construct a program with gymnasium equipment. When there are already ample gymnasium facilities near the church, it is not always wise for a church to build and maintain such equipment. Much the same can be said about playgrounds, tennis courts, and baseball fields. These may already be provided in near-by parks. The Interchurch Baseball League in Chicago makes a large use of fields that do not belong to the church. Cities are constructing and equipping parks for the use of organizations in the community. Churches should not neglect this opportunity.

Play facilities.—It still remains true that comparatively few cities are adequately equipped for the needs of thousands of children, boys and girls, young people, and grown folks. When the city church discovers this fact it should either utilize its present plant or set about adding to its equipment to meet the opportunity. Many churches have seen this opportunity of service and are now equipped with gymnasiums. Instance Saint Mark's and Central Churches, Detroit; Furman Street Church, Syracuse, New York; Broadway Church, Cleveland; Court Street, Rockford, Illinois; Hennepin Avenue Church, Minneapolis; Saint Paul's Church, Cedar Rapids, Iowa. After a few years of experience none of these churches wants to go without its recreational equipment. The pastor of Furman Street Church, Syracuse, New York, stated that its parish house was being used by approximately four thousand persons a month during the fall and winter seasons. Grand Avenue Church, Denver, is reaching similar numbers through its equipment and program.

Family recreation.—What has been said of play life in the home for rural and small-town communities should be repeated here. In congested districts of the city, however,

it is impossible to have a yard for playground. In the less crowded residential districts the home can have its playground. Many churches are using church night for family groups, having a supper, devotional meeting, and educational classes. Saint Mark's Church, Detroit, calls church night "Food, Faith, and Fun Night." Family groups meet at the church for supper for "food." After supper there are devotional and prayer meetings for the different age groups. All ages are not required to attend the same meeting. These meetings provide the "faith." After the prayer meetings there is an hour of "fun" in the church gymnasium and bowling alleys.

"*Neighborhood Night*" as carried out by Simpson Church, Minneapolis, brings family groups together. Some churches, using a similar program, use the name "Community Night." An account of the use of motion pictures on such nights may be found in the booklet *Moving Pictures in the Church*, Smith.

Although it is desirable to bring out family groups to church events, no church should seek to have little children present who ought to be home in bed. There is a danger that with too many activities the church may break up family life. This very seldom happens. Our sin has not been too much but too little downright planning for the needs of the social, physical, and mental life.

Commercial recreation.—Every city church has to face a multiplicity of commercialized recreation. Some of it is hopelessly bad, seeking to exploit God-given instincts that are wholesome and constructive when properly directed. Not all commercialized recreation and entertainment are bad, and churches must recognize this fact. Dangers that grow out of commercialism are indicated in the first chapter of this book. Commercial recreation should be tested by the desirable aims and standards outlined in Chapters II and V. Our task as churches responsible for millions of young lives is not simply to point out the dangers of commercialism but to undertake certain constructive methods: (1) improve present conditions; (2) eliminate undesirable features; (3) see that laws regulating commercial recreation are enforced; (4) provide wholesome substitutes; (5) educate people to select the best (refer to

aims and standards for leaders in Chapters II and III); (6) seek to give the best in play, art, music, dramatics, and literature.

The downtown church.—City churches have different problems to meet according to their location in the city. The church in the downtown section, the foreign section, or any congested district has to minister to a variety of groups and types. In Chapter VI the schedule of the physical recreational activities for one week is given for Central Methodist Church, a downtown church in Detroit. Broadway Methodist Church, of Cleveland, is located in a crowded foreign district. The following schedule is for a typical week in January. It shows how this latter church is adapting its program to the needs of the whole community:

Sunday:

1:30 to 6:00 P. M. Reading room open for boys.

6:00 P. M. Young people's social hour.

Monday:

4:30 to 5:30 P. M. Gymnasium for boys, ages 11 to 13 years.

6:30 to 10:00 P. M. Basketball practice and games for church-school classes of boys, ages 15 years to 17 years.

4:00 to 9 P. M. Boys' reading and game room open.

Tuesday:

6:30 to 9:30 P. M. Gymnasium for girls and other activities.

8:00 to 9:00 P. M. Girls' basketball games.

7:30 P. M. Young Ladies' Missionary Circle, the first Tuesday of the month.

7:30 P. M. Epworth League, business and social meeting, the third Tuesday of each month.

7:30 P. M. Philathea Class, business and social meeting, the second Tuesday of each month.

Wednesday:

4:00 to 5:15 P. M. Week-day school of religion for children, first to tenth grades, meeting in four groups.

6:45 to 7:15 P. M. Class in Bohemian.

6:30 to 7:30 P. M. Boy Scout basketball practice.

7:15 to 9:45 P. M. Night School of Religion, including devotional groups.

8:00 P. M. Adult prayer service.

8:00 P. M. Boys' prayer service.

7:30 P. M. Bohemian midweek prayer service, in the Bohemian room.

Thursday:

- 2:00 to 4:00 P. M. English class for Bohemians.
- 4:00 to 5:00 P. M. Boys' "gym" group, 13 to 15 years old.
- 5:00 to 6:00 P. M. Business men's "gym" class.
- 4:00 to 9:00 P. M. Reading and game room open.
- 7:00 to 10:00 P. M. League basketball games, open to public; admission charged.
- 2:00 P. M. Ladies' Aid meeting, in parlor, first and third Thursday of the month.
- 2:00 P. M. Woman's Missionary Society, second Thursday of each month.
- 6:30 P. M. Official board supper and meeting, first Thursday of each month.
- 8:00 P. M. Organ recital of the church, free, second Thursday of each month.
- 6:30 P. M. Church-school-board supper and meeting, the third Thursday of each month.
- 4:00 to 9:00 P. M. Boys' reading and game room open.

Friday:

- 4:00 to 5:00 P. M. Boys' gymnasium, groups 13 to 15 years old.
- 4:00 to 9:00 P. M. Boys' reading and game room open.
- 7:30 P. M. Boy Scout meeting—weekly.
- 7:30 P. M. Queen Esther study and business hour, first and third Friday of each month.
- 7:30 P. M. Choir rehearsal.

Saturday:

- 9:30 A. M. to 12:30 P. M. Boys' gymnasium.
- 9:30 to 10:30 A. M. Junior boys.
- 10:30 to 11:30 A. M. Community groups.
- 11:30 A. M. to 12:30 P. M. Junior basketball games.
- 9:30 to 12:00 A. M. Boys' reading and game room open.

Churches in residential sections.—Furman Street Church, Syracuse, New York, is a good illustration of a city church in a residential district. This church has a parish or community house for recreational activities. The following schedule prepared by the director of activities is typical of a program for a week in the fall months:

Sunday:

- 12:00 M. Brotherhood Bible Class (assembly room).
- Sisterhood Bible Class (reading room).
- 4:30 P. M. Junior Church (assembly room).
- Other services in the church building.

Monday

- 3:15- 5:00 P. M. High-school girls, basketball.
- 6:30- 7:30 P. M. Camp Fire Girls, bowling.

- 7:30- 9:00 P. M. Camp Fire Girls, meeting.
- 7:30-10:30 P. M. Young Married People's Class, business meeting and social.
- 7:30-10:30 P. M. Two men's teams, bowling match.

Tuesday:

- 2:30- 4:30 P. M. Ladies' Aid, business meeting.
- 3:30- 5:30 P. M. High-school boys, bowling.
- 5:00- 6:00 P. M. Probationers' class (primary and junior children), meeting and social.
- 6:00-10:30 P. M. Officers and teachers of Junior Department, supper and bowling.
- 7:30- 9:30 P. M. Young People's Dramatic Club, meeting.

Wednesday:

- 4:00- 5:00 P. M. Women's class in nursing.
Ladies' Aid, bowling.
- 5:30- 6:30 P. M. Official board and guests, bowling.
- 6:30- 7:15 P. M. Church supper, served by Ladies' Aid.

Thursday:

- 3:30- 4:30 P. M. Junior boys, basketball.
- 4:30- 5:30 P. M. Intermediate boys, basketball.
- 6:30- 7:30 P. M. Boy Scouts, bowling.
- 7:30- 9:30 P. M. Boy Scouts, meeting.
- 7:30-10:30 P. M. Brotherhood Class, bowling.

Friday:

- 3:14- 4:30 P. M. Intermediate girls, basketball.
- 4:30- 6:00 P. M. Intermediate girls, quoits and croquet.
Junior girls, basketball.
- 4:30-10:30 P. M. Young Women's Bible Class, supper and quilting bee.
- 7:30-10:30 P. M. Young Men's Bible Class, bowling.

Saturday:

- 2:30- 3:30 P. M. High-school boys, basketball.
- 3:30- 4:30 P. M. Intermediate boys, basketball.
- 4:30- 5:30 P. M. Junior boys, basketball.
- 7:30-10:30 P. M. Bowling match, Young Men's Class versus Young Married Couples' Class.

Several city churches are equipped with bowling alleys, which furnish pleasant recreation for many adults. A few churches so equipped are Saint Mark's Church, Detroit; Furman Street Church, Syracuse, New York; Fremont Street Church, Saint Paul; the Peace Temple, Benton Harbor, Michigan. At Saint Mark's ten teams of men enjoy some evenings of lively competition in the men's bowling league.

The women enjoy the game also and have formed a

ladies' bowling league of six teams, with six on a team. Their schedule for the opening week of the season follows:

Tuesday, 2:30 P. M. Teams 1 and 2.

Friday, 2:30 P. M. Teams 3 and 4.

Friday, 7:30 P. M. Teams 5 and 6.

The use of bowling as a part of church equipment is still experimental. In some communities it may meet a real need. But for the average church it should be remembered that much expensive equipment may be a waste of money. Fortunately church programs do not depend entirely on expensive equipment.

Parties and socials.—Parties are of an infinite variety. Suggestions for programs can be found for city churches in Chapters VII and VIII.

Outdoor and interchurch activities.—There is a danger that in the city we shall provide too much indoor recreation. The director and committee of recreation should stimulate more outdoor life throughout the year. The city must cultivate a love for the country and the outdoor life. A bit of camping should be within the possibility of every boy and girl. Out in the open the boy's life and heart are wide open to God's messages. The vigor and virility of pioneer days need not be lost in modern life. The physical ruggedness produced by learning how to take care of oneself out in the open must be preserved. Many cities now conduct interchurch athletic leagues both for outdoor and indoor sports. The greater the number of amateur participators in our cities the better will it be for the general health and ruggedness of the average citizen.

Community singing and dramatics.—For foreign communities both singing and dramatics can be used most effectively for Americanization. The Broadway Methodist Church, of Cleveland, used the pageant most effectively for this purpose. People were turned away from the church auditorium. The coming generation will be thoroughly American. But there are larger purposes for community singing and dramatics than Americanization; songs and drama have a ministry that enrich the spiritual life.

Most all our parties have a place for singing which is both educational and entertaining. Our city communities

need to know more about hymns and hymn writers, about good music and composers. The different types of songs indicate something of entertainment possibilities:

Folk songs:

- "Old Folks at Home."
- "Massa's in the Cold, Cold Ground."

Grand opera:

- "Anvil Chorus."
- "Soldiers' Chorus."
- "Barcarole."

College songs:

- "Bull Dog on the Bank."
- "Sweet Adeline."
- "Way Down Yonder in the Corn Field."

Humorous Songs:

- "Old McDonald Had a Farm."
- "To-Day Is Monday."

Patriotic songs:

- "America."
- "Star Spangled Banner."
- "Dixie."
- "America the Beautiful."

Negro Spirituals:

- "Steal Away."
- "Swing Low, Sweet Chariot."

War and camp songs:

- "Pack Up Your Troubles."
- "Good Morning, Mr. Zip Zip."
- "Long, Long Trail."
- "K-K-K-Katy."

Popular Songs:

- Jazz to be eliminated.

This partial list shows some of the possibilities. A more complete list can be found in *Community Singing* (Community Service). Singing is one of the best "atmosphere" creators. It socializes all kinds of folks. Singing and learning different types of songs should find its place in our social programs.

The possibilities of dramatic forms for church use have been outlined in Chapter IX. City people have become accustomed to dramatic presentation. The motion picture has made us all visualizers. Dramatic forms not only appeal vividly to the audience: they are educative for the participant. Chapter IX suggests the different forms of dramatic expression adaptable to church purposes.

The materials presented here are only suggestive of possibilities for the programs of different types of church. The discussion should be supplemented with materials from other chapters, especially Chapters VI-IX.

CONCLUSION

IN the last four chapters there are presented in rather brief form many activities for recreational life. A recent study of social programs from many churches indicates that most churches need guidance to sources of materials to make their programs more interesting and at the same time more helpful. With all the variety of materials now existent there is little excuse to repeat certain well-worn and time-honored games until they become monotonous. The last few chapters should serve the recreational leaders as a guide to some of the best materials now published. Out of these various worth-while sources leaders should construct more interesting programs for church and parish.

In closing it should be said that the task of recreational leadership is neither simple nor easy. When our churches seriously tackle play and amusement problems, we shall have better community conditions. Christianity can be taught on the playground as well as in church auditoriums. In fact, many of the first lessons in actual Christian living will be learned through play activities. We can teach Christian principles in our church schools and Leagues but may not do much to furnish a laboratory for Christian practice. The church with a service and recreational program does provide the practice as well as the teaching of Christianity. Any program that involves the actual realization of Christian practice, as play does, naturally has its difficulties. Therefore, recreational leadership is not a simple nor easy task. The sooner our churches realize that fact, the better it will be for both church and community.

Further, it should be said that no educational agency working with boys, girls, and young people can afford to neglect play life. Educators to-day have convincingly demonstrated the values of recreation in the school system. One of the mistakes of the church has been to suppose that there is a place for play in public education but not in religious education. As soon as we learn that we need trained recreational leaders as well as teachers, our church program

will be more productive of Christian character. Religious education has a place for both information and recreation.

To meet the need for recreational leadership the church must challenge the capacities and abilities of thousands of Christian young men and women. Recreational leadership is one of the most difficult tasks in the ministry of the church. Not only does it require intelligence; it also demands a flexible personality to live with children and boys and girls and old folks. If any young person is looking for a real live job, let him or her undertake the task of leading the church and parish in that most socializing of all activities—namely, play. Some churches are looking for young people to give their full time to the direction of recreational activities. Many more churches need the part-time, volunteer service of thousands of young people and adults to guide developing life. If God speaks to us through human needs, surely we can hear His call in the needs of wholesome clean recreation for His children, His boys and girls, His young people and old folks.

In our joys and in our sorrows,
Days of toil and hours of ease,
Still He calls, in cares and pleasures,
"Christian, love me more than these."

FOR PROBLEM DISCUSSION

1. What can be done in your church and community to stimulate more home recreation?
2. How can the health education of your community be improved?
3. Can your church become a center of recreational life for your parish or community? How?
4. Do you need more community recreation? How would you provide for such a need?

FOR FURTHER READING

- Community Recreation* (Community Service).
Rural and Small-Town Recreation (Community Service).
Music for Everybody, Bartholomew and Lawrence.
How to Live, Fisher and Fisk.

APPENDIX

BIBLIOGRAPHY

GENERAL

The Philosophy of Play, Gulick.
The Psychology of Relaxation, Patrick.
What Men Live By, Cabot.
Education Through Play, Curtis.
Recreation and the Church, Gates.
The Church and the People's Play, Atkinson.
Play in Education, Lee.
Education by Plays and Games, Johnson.
Christianity and Amusements, Edwards.

GAMES, PARTIES, AND ENTERTAINMENTS

For Young People and Adults

Recreation for Young and Old, Ebright.
Epworthians' Fun Book, Fassett.
Phunology, Harbin.
It Is to Laugh, Geister.
Ice Breakers, Geister.
The Book of Games and Parties, Wolcott.
Producing Amateur Entertainments, Ferris.
Fun for Everybody (Community Service).
Hospital and Bedside Games, Boyd.
Games, Draper (compiler).
325 Group Contests for the Army, Navy, and School, Cromie.
Health by Stunts, Pearl and Brown.
Social Games, Elsom and Twilling.
Social Plans for Young People, Reisner.
Handbook of Games and Programs, La Porte.

For Children

Play Life in the First Eight Years, Palmer.
Education by Plays and Games, Johnson.
Games for the Playground, Home, School, and Gymnasium, Bancroft.
Games and Play for School Morale (Community Service).
Games and Parties for Children, Davison.
How to Produce Children's Plays, Mackay.
Physical Education for the Elementary Schools, Clark.

For Boys and Girls

Games for Boys, Ripley.
Games, Draper (compiler).

Boy Scout Manual.

Handbook for Pioneers.

The Book of the Camp Fire Girls.

The Girl Reserve Movement: a Manual for Advisers.

Good Times for Girls, Moxcey.

Woodcraft League for Girls.

Health by Stunts, Pearl and Brown.

Indoor Games and Socials for Boys, Baker.

ATHLETICS AND SPORTS

Athletes All, Camp.

Athletic Training, Bilik.

Spalding's Athletic Library.

Girls' Athletics (American Sports Publishing Company).

Athletic Training, Murphy.

Athletics for Elementary School Girls, Rockwell.

At Home in the Water, Corsan.

Handbook of Athletic Games, Bancroft and Pulvermacher.

Indoor and Outdoor Athletic Games, Long.

HEALTH AND SEX EDUCATION

How to Live, Fisher and Fisk.

Keeping in Condition, Moore (for older boys).

From Youth to Manhood, Hall.

Sex Education, Bigelow (for parents and teachers).

The Father and His Boy, Galloway (for fathers).

For Girls and Mothers of Girls, Hood.

Physical Health and Recreation for Girls, Moxcey.

American Social Hygiene Association, 105 West Fortieth Street, New York City.

United States Public Health Service, Washington, D. C.

READING AND STORY-TELLING

Lists of materials for this field are printed in Chapter IX.

CAMPING AND WOODCRAFT

Camping and Woodcraft, Kephart (two volumes).

Camping for Boys, Gibson.

Boy Scouts' Manual.

Camp Cookery, Kephart.

Army Cook's Manual, Washington, D. C.

Young People's Outlook, camping numbers (Board of Sunday Schools of the Methodist Episcopal Church).

Shelters, Shacks, and Shanties, Beard.

HANDICRAFTS, HOBBIES, AND HOME RECREATION

Outdoor Handy Book, Beard.

The Pet Book, Comstock.

Manual of Play, Forbush.

Handicraft for Handy Girls, Hall and Perkins.

Manual Training Play Problems for Boys and Girls, Marten.

Beginners' Garden Book, French.

Additional titles contained in Chapter IX.

PAGEANTRY AND DRAMATICS

Bible Plays, Benton (for children).

Shorter Bible Plays, Benton (for children).

Dramatizing Bible Stories, Miller.

Dramatized Bible Stories for Young People, Russell.

How to Produce Children's Plays, Mackay.

Plays and Pageants for Church and Parish House (Committee on Conservation and Advance list of plays and pageants for church use).

How to Produce Amateur Plays, Clark.

Plays for Amateurs, Clapp (list of plays for schools, churches, and children).

Pageantry and Dramatics in Religious Education, Meredith.

Costumes and Scenery for Amateurs, Mackay.

Dramatized Missionary Stories, Russell.

PLAYGROUNDS AND EQUIPMENT

The Play Movement in the United States, Rainwater.

Playground Technique and Playcraft, Leland.

For manufacturers of playground and athletic equipment see list of manufacturers in Appendix.

COMMUNITY RECREATION

Rural and Small Community Recreation (Community Service).

Music for Everybody, Bartholomew and Lawrence.

Community Center Activities, Perry.

The Community Center, Hanifan (largely for rural communities).

Community Recreation, Draper.

Community Drama (Community Service).

Producing Amateur Entertainments, Ferris.

SCHEDULE OF ACTIVITIES FOR ONE MONTH, MANHATTAN, KANSAS
FEBRUARY, 1922

<i>Sunday</i>	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>	<i>Saturday</i>
5. S. S. at 9:30 Preaching 11:00 Jr. League 3:00 E. L. luncheon and social hour 5:45 E. League 6:30 Preaching 7:30	6. S. S. board and social later Queen Esther's Boy Scouts	7. Basket- and volley- ball with neighboring Baptist Church	1. Woman's Union luncheon Midweek services Study classes Current events Teacher training Committee meetings	2. "Gym" for girls in afternoon, for boys in the evening Basket- and volley- ball	3. Choir Moving pictures in early evening for younger boys and girls Literary in high school	4. Skating party for young people
12. S. S. at 9:30 Preaching 11:00 Jr. League 3:00 E. League 6:30 Preaching 7:30 Lincoln program in E. League	13. Official board Older people's social in home of S. S. superintendent Young men in "gym." Boxing, wrestling, etc.	14. "Gym" classes Valentine social Children in after- noon Valentine social in evening for young people	8. Woman's Union Midweek services Study classes Current events Teacher training Church supper Committee meetings	9. "Gym" classes for boys and girls in the afternoon	10. Choir practice	11. Musical number Lecture course under auspices of E. L.
19. S. S. at 9:30 Preaching 11:00 Jr. League 3:00 E. League 6:30 Preaching Washington Day address	20. Social for young married people in church parlor Boy Scouts	21. Basketball with Baptists	15. Woman's Union Midweek service Study classes Current events Teacher training Committee meetings	16. Community oyster stew in church "Gym." Program in connection	17. Choir Literary in high school	18. Young men in "gym." Boxing, wrestling, etc.
26. S. S. at 9:30 Preaching 11:00 Jr. League 3:00 E. League 6:30 Preaching	27. Young men in "gym." Volleyball, wrestling, boxing, etc.	28. Young women's club meeting in church parlors	22. Woman's Union Midweek service Study classes Current events Teacher training Committee meetings	23. Washington's Birthday social for young people Literary, musical program, games, under E. League	24. Choir	25. This evening open

BOOTH FESTIVAL

Following is a program that has been used successfully at an Epworth League booth festival:

- 9:00-10:00 A. M. Concert.
- 10:00 A. M. Baseball (with playground ball).
- 11:00 A. M. Volleyball. Elimination games between sub-districts, winning teams to play for the championship at 3:00 P. M.
- 12:00 Noon. Lunch will be served on the grounds for those who are unable to bring their lunch along.
- 12:45 P. M. Concert.
- 1:15 P. M. Speaking (by some outstanding League enthusiast).
- 2:00 P. M. Readings. One contestant from each subdistrict, but each subdistrict may select an alternate contestant.
- 2:30 P. M. Baseball. Game between the subdistrict teams winning the morning games.
- 3:00 P. M. Volleyball. Game between the subdistrict teams winning the morning games.
- 3:15 P. M. Junior League parade. A crisp, new five-dollar bill will be given the Junior League chapter having the largest number of its members in the parade in novelty attire. Each junior in the parade will receive a prize.
- 3:30 P. M. Field events:
Two-twenty-yard dash, men.
Fifty-yard dash, girls 15 or under.
Fifty-yard dash, boys 15 or under.
Ball-throwing contest, girls.
Ball-throwing contest, boys.
Hang-up-clothes race, girls.
Donkey race, boys 15 or under.
Wheelbarrow race, one boy and one girl.
Wheelbarrow race, boys 15 or under.
Fencing contest, men.
Back-to-back race, men.
Mathematics race, one boy and one girl.
Hoop race, men and women.
Tank race, boys.
- 5:15 P. M. Children's field events: penny scramble; peanut scramble.
- 6:00 P. M. Awarding of prizes:
(1) For the best offerings to the institution.
(2) Awarding the silver loving cup to the sub-district winning the most points in the reading contest and the field-meet events.
- 6:15 P. M. Supper.
- 7:00 P. M. Camp fire.

TRACK, FIELD, AND FLOOR EVENTS

For track, field, and floor events suitable to different ages the lists prepared by Community Service (*Recreative Athletics*) furnish a guide for directors:

BOYS (AGES 8-11)

40-yard, 50-yard dashes
Relay races
Passball relay
Relay: four men (160-yard, 200-yard)
Shuttle relay
Square relay
All-up Indian-club relay
Obstacle race
Potato race
Baseball throw for distance
Baseball throw for accuracy
Basketball goal shoot
Basketball throw for distance
Fence vault
Jump-and-reach
Pull-up
Running broad jump
Soccer kick for distance
Standing broad jump

BOYS (AGES 11-14)

50-yard, 60-yard, 100-yard dashes
Relay races
Relay: four men (240-yard, 440-yard)
All-up Indian-club relay
Obstacle race
Passball relay
Potato race
Square relay
Shuttle relay
Baseball throw for accuracy
Baseball throw for height
Basketball goal shoot
Basketball throw for distance
Fence vault
Jump-and-reach
Pull-up
Running broad jump
Soccer dribble
Soccer goal shoot
Soccer kick for distance
Standing broad jump
Tennis serving

GIRLS (AGES 8-11)

40-yard, 50-yard dashes
Relay races
Passball relay
Potato race
Square relay
All-up Indian-club relay
Hurdle relay
Obstacle race
Shuttle relay
Baseball throw for distance
Baseball throw for accuracy
Basketball goal shoot
Basketball throw for distance
Fence vault
Jump-and-reach
Pull-up (controlled) [ball
Running and catching volley-
Standing broad jump
Volleyball serving
Putting in golf

GIRLS (AGES 11-14)

40-yard, 50-yard, 60-yard, 70-yard dashes
Relay races
Passball relay
Potato race
Square relay
All-up Indian-club relay
Hurdle relay
Obstacle race
Shuttle relay
Baseball throw for distance
Baseball throw for accuracy
Basketball goal shoot
Basketball throw for distance
Batting balls
Fence vault
Hockey goal shoot
Jump-and-reach
Pull-up (controlled)
Running and catching volleyball
Tennis and volleyball serving
Putting in golf

OTHER EVENTS FOR OLDER BOYS
OF THIS PERIOD

Relay: four men (220 yards each)
 Shot-put (8-pound)
 Standing high jump
 Running high jump
 Distance punt
 Drop-kicking for goal
 Hop-step-and-jump
 Ring vault Rope vault
 Rope or pole climbing

BOYS (AGES 14-19)

Cross-country run (controlled)
 50-100 yard, 50-220 yard, 50-440 yard dashes
 Hurdles, high and low
 Relay: four men (220 and 440 yards each)
 Obstacle relay
 Shuttle relay
 Fence vault Pull-up
 Running broad jump
 Running high jump
 Shot-put
 Standing broad jump
 Wall-scaling
 Distance punt
 Drop-kicking for goal
 Hop-step-and-jump
 Jump-and-reach
 Ring vault
 Rope or pole climbing
 Rope vault

OTHER EVENTS FOR OLDER BOYS

One-half-mile run (controlled)
 One-mile run (controlled)
 Discus throw Javelin throw
 Pole vault

OTHER EVENTS FOR OLDER GIRLS
OF THIS PERIOD

Rope-climbing
 Shot-put (medicine ball)

GIRLS (AGES 14-19)

All-up Indian-club relay
 Potato race
 Square relay
 Shuttle relay
 Hurdle relay
 Obstacle race
 Passball relay
 40-yard, 50-yard, 60-yard, 75-yard dashes
 Baseball throw for distance
 Baseball throw for accuracy
 Basketball goal shoot
 Basketball throw for distance
 Batting baseball
 Catching baseball
 Hockey goal shoot
 Jump-and-reach Pull-up
 Running and catching
 Tennis and volleyball serving
 Putting and driving in golf
 Rope climbing
 Shot-put (medicine ball)

OTHER EVENTS FOR OLDER GIRLS

Standing broad jump (not in competition)
 Archery
 Javelin throw

FOR MEN AND WOMEN

Fat men's race (very short)
 Men's three-legged race
 Men's one-legged race
 Men's sack race
 Men's wheelbarrow race
 Needle-threading race
 Egg-and-spoon race
 Women's hobble-skirt race

Husband-and-wife race
 Relay
 Baseball throw
 Horseshoes
 Wrestling
 Boxing
 Weight throwing
 Track events, etc.

It should always be remembered that adults may overtax heart or lungs if any type of activity is too vigorous or too long.

ANNUAL FIELD DAY AND PICNIC FOR A CIRCUIT

THE ASSEMBLY

Flag raising and flag salute
May pole

MORNING PROGRAM

Children:

Honey pot
Singing games
Other games
Rope skipping

(All little children are invited to take part in these games. Assistants will be on hand to teach the beginners.)

Boys and girls:

12-pound shot-put	Baseball throwing
Captain ball	Endball
Running high jump	Basketball
Running broad jump	70-yard dash
50-yard dash	100-yard dash
60-yard dash	
Potato race, for girls only	

(Classes or schools may challenge one another.)

INTERMISSION

Lunch.

AFTERNOON PROGRAM

Children:

London bridge	Prisoner's base
The jolly miller	(match game between
Fishes swim	schools)
Three-deep	Miscellaneous games

Boys and girls:

Baseball throwing	Circle relay
Tug-of-war	Obstacle race
Flag relay races for girls	Sack race
Basketball relay races	Pole race
Hurdle relay	
(Relay races by teams from different schools)	

Miscellaneous games, open to all:

Volleyball	Indoor baseball
Quoits	Tennis
Baseball	Basketball

**MANUFACTURERS OF PLAYGROUND APPARATUS,
ATHLETIC EQUIPMENT, AND SUPPLIES**

- A. G. Spalding Brothers, Chicopee, Massachusetts.
A. J. Reach & Company, Tulip and Palmer Streets, Philadelphia.
W. S. Tothill, 1815 Webster Avenue, Chicago.
Ashland Manufacturing Company, Ashland, Ohio.
Chicago Gymnasium Equipment Company (playground and gymnasium apparatus, sporting goods, and kindergarten supplies), 1040 West Lake Street, Chicago.
Fred Medart Manufacturing Company, Pontiac and DeKalb Streets, Saint Louis, Missouri; also 52 Vanderbilt Avenue, New York city.

A YEAR-ROUND PROGRAM

In Ohio several rural communities worked out a year-round program at a series of county institutes. The results of their work may have suggestions adaptable to rural churches and communities:

SEPTEMBER

1. Institute conducted and concluded with general Community Play Day.
2. Organization of Story-Telling Club.
3. Organization of Games and Play Leaders' Club.
4. Organization of Community Music Club.
5. Organization of Dramatic Club.
6. Organization of Forum.

OCTOBER

1. Community Fair and Play Day.
2. Regular meeting of each local community-service club.
3. Organization of hiking clubs, bird clubs, walnut hunt, camera clubs, treasure hunt, botany clubs.
4. Celebration of Columbus Day.
5. Game night: Mardi Gras, Halloween.

NOVEMBER

1. Armistice Day celebration.
2. Pilgrim pageant, celebrating the landing of the Pilgrims.
3. Special Thanksgiving stories in schools, churches, etc.

DECEMBER

1. Organization of winter sports.
2. General development of indoor games.
3. Community Christmas tree: Carol singers; candle signal in windows.

JANUARY

1. New Year's Eve party; old customs.
2. Continuation of winter sports and indoor games.
3. Organization of debating society (to prepare for county debate to be held in late spring).
4. Home-talent entertainment under auspices of dramatic club.
5. Coasting parties.
6. Ice or snow carnival.
7. McKinley Day.
8. Music-memory contest.

FEBRUARY

1. Community-chorus entertainment.
2. Celebration of Lincoln's or Washington's Birthday.

MARCH

1. Boy Scout entertainment; Saint Patrick's Day party.
2. Indoor community box supper and games and spelling bee.
3. Audubon Club organized.
4. Easter sunrise celebration; carols; egg rolling and hunts.
5. Kite tournament; manual training for kites.

APRIL

1. Organization of horseshoe-pitching league.
2. Organization of volleyball and playground-baseball leagues.
3. Organization of botany hiking club under Scoutmaster or botany teacher to continue through spring and summer.
4. Marble and top tournaments.
5. Baseball and indoor baseball.

MAY

1. May Day festival and games.
2. Good-crop celebration, with an address by county agent and State agriculturist; inaugurate farm-products contest among school children.
3. Playground institute.
4. Croquet.
5. Mother's Day.
6. Memorial Day.

JUNE

1. Flower carnival.
2. General school exhibit, including home economics, manual training, bird-house contest.
3. Organization of playgrounds, vacant-lot play.
4. Volleyball tournament.
5. Flag Day.

JULY

1. Horseshoe tournament.
2. Fourth of July celebration and play day.

AUGUST

1. Croquet tournament.
2. Community picnic and play day.
3. Star-study parties.

SEPTEMBER

1. Labor Day.
2. Two- and three-day community fair, including:
 - (a) Community games.
 - (b) Community music.
 - (c) Exhibit farm products.
3. Geological hikes.¹

THE ATHLETIC BADGE TEST FOR BOYS

The Playground and Recreation Association of America has adopted the following standards as a test of athletic ability for boys:

FIRST TEST

- | | |
|---|--------------------------------------|
| 1. Pull-up (chinning) | 4 times |
| or Rope climb (using both hands and legs) | 12 feet |
| 2. Standing broad jump | 5 feet 9 inches |
| 3. 60-yard dash | 9 seconds |
| or 50-yard dash | 8 seconds |
| 4. Baseball throw (accuracy) | 3 strikes out of 6 throws at 40 feet |
| or Baseball throw (distance) | 130 feet |

SECOND TEST

- | | |
|---|--------------------------------------|
| 1. Pull-up (chinning) | 6 times |
| or Rope climb (using both hands and legs) | 16 feet |
| 2. Standing broad jump | 6 feet 6 inches |
| or Running broad jump | 12 feet |
| 3. 60-yard dash | 8 seconds |
| or 100-yard dash | 13 2-5 seconds |
| 4. Baseball throw (accuracy) | 3 strikes out of 5 throws at 45 feet |
| or Baseball throw (distance) | 195 feet |

THIRD TEST

- | | |
|----------------------------------|-----------------|
| 1. Pull-up (chinning) | 9 times |
| or Rope climb (using hands only) | 16 feet |
| 2. Running high jump | 4 feet 4 inches |
| or Running broad jump | 14 feet |

¹Rural and Small-Community Recreation (Community Service).

3.	220-yard run	28 seconds
	or 100-yard dash	12 3-5 seconds
4.	Baseball throw (accuracy)	3 strikes out of 5 throws at 50 feet
	or Baseball throw (distance)	220 feet
	or 8-pound shot put	28 feet

It has been found that boys of twelve years of age should be able to qualify for the badge under the first test, elementary-school boys of thirteen years and over for the second test, and high-school boys for the third test. It does not seem, however, that the different standards should be limited to these age groups. Accordingly no age or even weight limit is fixed. Any boy may enter any test at any time.

THE ATHLETIC BADGE TEST FOR GIRLS

The Playground and Recreation Association of America has adopted the following as standards, which every normal girl ought to be able to attain:

FIRST TEST

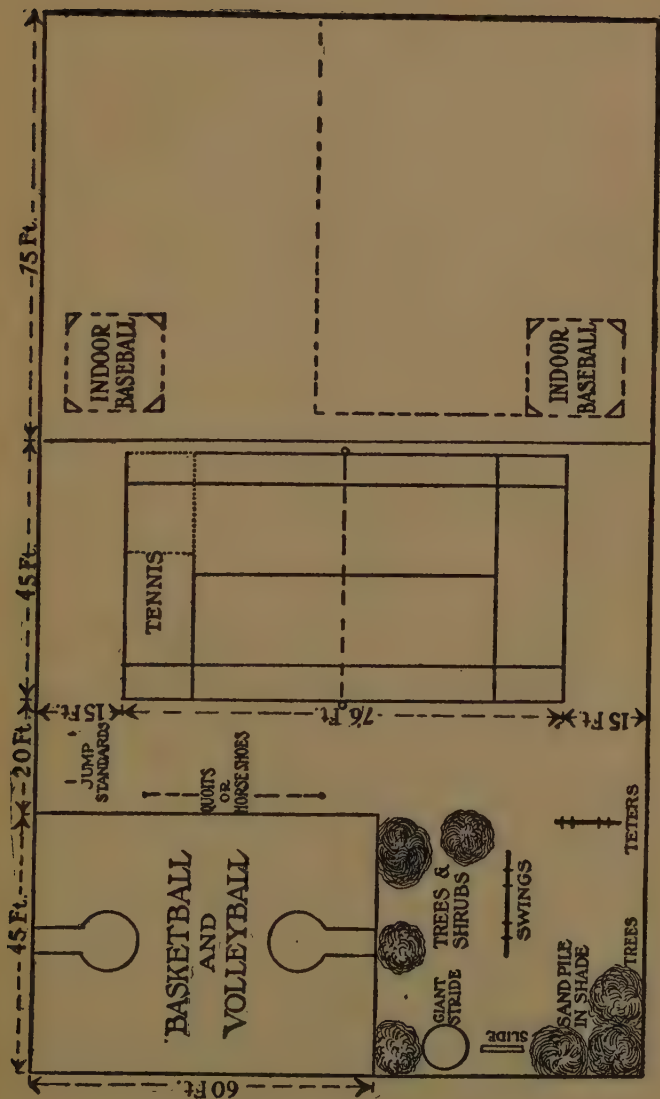
All-up Indian-club race	30 seconds
or potato race	42 seconds
Basketball goal throwing	2 goals, 6 trials
Balancing	24 feet, 2 trials

SECOND TEST

All-up Indian-club race	28 seconds
or potato race	39 seconds
Basketball goal throwing	3 goals, 6 trials
Balancing (bean-bag or book on head)	24 feet, 2 trials

THIRD TEST

Running and catching	20 seconds
Throwing for distance, basketball	42 feet
or volleyball	44 feet
Volleyball serving	3 in 5 trials



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